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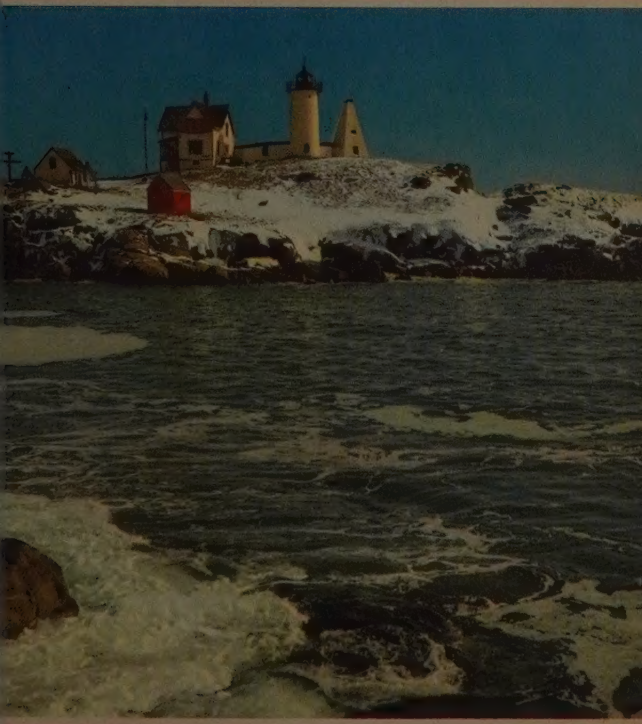

After Winter Comes Spring

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from March 1 to March 31

Illumination: I will sing a new song of wisdom unto the Lord, and I rejoice in the light of divine understanding.

Prosperity: I will sing a new song of unfailing success and prosperity unto the Lord.

Healing: I will sing a new song of harmony and health unto the Lord.

For instructions about these thoughts turn to page 48

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Realization Precedes Manifestation

from the writings of

CHARLES FILLMORE

GOD'S MAN IS HALE, whole, hearty. This is Truth. A spiritual realization is a realization of Truth. A spiritual realization of health is the result of holding in consciousness a statement of health until the logic of the mind is satisfied and man receives the assurance that the fulfillment in the physical must follow. In other words, by realizing a healing prayer man lays hold of the principle of health itself, and the whole consciousness is illumined; he perceives Principle working out his health problems for him.

However, when man lays hold of the principle of wholeness, he finds that he is automatically working with God and that much new power is added. He realizes: "My Father worketh even until now, and I work." After man has applied his mind diligently for a season, he exhausts his resources or

powers of realization for the time being and rests from all his work; but his accumulated thought energy is completed or fulfilled in a higher realm, and he has a double assurance that health must become manifest.

Jesus understood and demonstrated this law perfectly. He was so much at one with the principle of health that He needed only to say, "Thy faith hath made thee whole" or "Lazarus, come forth," in order to bring into evidence the perfect demonstration.

Realization means at-one-ment, completion, perfection, wholeness, repose, resting in God. A realization of health brings to the consciousness an inner knowing that the divine law has been fulfilled in thought and act. Then as man lays hold of the indwelling Christ he is raised out of the Adam or dark consciousness into the Christ consciousness. This at-one-ment with God brings a lasting joy that cannot be taken away.

God-Mind rests in a perpetual realization of health, and that which seems to be sickness does not exist in Truth. When man becomes so much at one with God-Mind that he abides in the consciousness of health he enters the eternal peace in which he knows that "it is finished."

In order to understand God-Mind we need to study our own minds. The more we analyze the processes of the mind the more plainly the mind with its mental "compounds" appears as the source of health and of all other things. In the realms of dense matter intelligence may be so faint as to have lost all contact with Mind. Yet the poet sings about

there being "sermons in stones." Again science announces that life is present in and is disintegrating the solid rocks, and the whole earth groans and creaks in her struggle with inertia. So if we want to know the secrets of health and how right thinking forms the perfect body, we must go to the mind and trace step by step the movements that transform ideas of health into light, electrons, atoms, molecules, cells, tissues, and finally into the perfect physical organism.

Although there is almost universal skepticism with reference to the mind's ability to know consciously how relative substance is formed, there are those who have made contact with the thought processes and can apply them in transforming the cells and tissues of their own body. The almost insurmountable obstacle to explaining to others how this is accomplished is the paucity of language. The mind functions in ways that are so strange and unbelievable that the pioneers on this frontier of metaphysics choose as a rule to remain silent.

Jesus was the outstanding pioneer in this realm where the health-producing processes of cells are released and imbued with supermind vitality.

He spent years in becoming acquainted with His body and freeing its cells from the material bondage to which the race thought had bound them.

Yet He gave no scientific explanation of the purifying through which He put His body to transform it before Peter, James, and John, as stated in Luke 9:29: "And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling." Modern metaphysicians do not

excuse their ignorance by claiming that this and many other instances in which Jesus showed mastery over His body were miracles. Scientific Christians regard as mortal superstition the prevalent view that miracles are God's abrogation of His laws and are performed as a sort of legerdemain to attract and astonish the people. The marvelous things that Jesus did we can do when we understand the law. "The works that I do shall he do also; and greater" still holds good.

Much that is attributed to the subconscious mind, strictly speaking, springs from the all-knowing or spiritual Mind. When we cannot intellectually account for our knowledge we assume the subconsciousness to be its source. Yet we should know that the subconscious mind is the storehouse of past knowledge and past experiences. So it knows only what has filtered through the conscious mind. It cannot therefore be the source of knowledge except through reflection or memory. This memory of what man has passed through in the aeons of his experience is often called intuition; it is the instinct of the animal soul.

The world today looks up to science; that is, it does not accept or believe anything unless it can be demonstrated by well-known universal laws. There are no known laws governing religion that can be scientifically explained; hence, it is not acceptable to the scientific mind. But there is a technique for molding thought stuff by means of the mind, and metaphysicians follow it in their scientific thinking and in healing. The metaphysician handles omnipresent Spirit life and substance very much as the

electrician handles electricity. Energy is locked up in all this life and substance and its release enables the metaphysician to utilize it in demonstrating health and in achieving success.

All the chemical elements adhere to their particular form and endeavor to retain it. Electricity is supposed to be a universal invisible energy whose unity can be broken up by the whirl of a dynamo. The electronic units exert all the force of their nature in a pull to regain their original status. Thus, the power generated by a dynamo is gained from the force exerted by the electrical units in their rush to establish their primal equipoise.

Only a certain percentage of this energy is utilized because of the pull of the electrical units to get back home to their mother principle. The dissipation of energy is one of the great problems of the engineer. The loss of electricity in transmission is so great that only a small part of the original current reaches its destination.

We exist right in the midst of forces that would yield us power to do all our work if we knew how to conserve and properly utilize their energies. This is not only true of our use of the many elements in the natural world all about us but especially of our utilization of the energy generated by the mind. If we could utilize this dissipated energy constructively it would restore our bodies, illumine our minds, and establish us in a lasting consciousness of dominion and mastery.

With every thought there is a radiation of energy. If a person is untrained in thinking and lets his mind express all kinds of thoughts without control, he

not only uses up his thought stuff but fails also to accomplish any helpful results.

Conservation of thought stuff is essential to right thinking. Right thinking is using the mind to bring about right ends idealized by the thinker. All the elements necessary to the restoration of health exist in the higher dimensions of the mind. Through concentration and conservation of thought force man regains the consciousness of health in his mind, and health then becomes manifest in his body.

Laws fixed by infinite Mind automatically accomplish whatever man desires when he becomes obedient to the inner guide. Concentration, one-pointed attention, forms a mental magnet in the mind to which thought substance rushes like iron filings to a loadstone. Then follows confidence or faith in one's ability to accomplish the desired end. According to the Scriptures this is the law by which the universe was brought into manifestation. In the 11th chapter of The Hebrews it is written: "By faith we understand that the worlds have been framed by the word of God."

Modern science by its most daring proponents is launching out into the deeps of the invisible and describing in detail the electrical processes that ultimate in the atom and its aggregations in visible things. In substance they tell us that when points of light gather about a certain nucleus an atom is created, and from this a cell, and cell aggregations make tissues and these merge into the realm of things.

Here we have the scientific explanation and the Christian metaphysician's formula for making the

invisible visible. The greatest of all physicists cannot tell what electricity is. Even Edison said he was ignorant of its real nature. Some find it sometimes acting very much like mind and have so stated. The head of the General Electric research department was asked by a reporter to give him a definition of electricity. The professor replied that to his mind electricity was like what the Christians describe as faith.

The scientific metaphysician fixes his attention powerfully on the consummation of a certain idea until he has a *realization,* which means that the idea has nucleated a certain amount of thought substance. When this realization is had the metaphysician rests "from all his work." Through faith and work he has fulfilled the law of mind, and he rests in the conviction that his ideal of health will appear in manifestation in due season.

To a metaphysician realization is the conviction that a person gets when he has persistently concentrated his attention upon an ideal until he feels assured of the fulfillment of that ideal. Elohim God pronounced His spiritual creation "very good"; then rested from all His work. There was as yet no manifestation, "no herb of the field had yet sprung up," and "there was not a man to till the ground"; yet the planning Mind had the realization that the spiritual law had been fulfilled and that it should rest from all its works.

That all things visible are held in place by a force invisible is the conviction of the majority of logical thinkers. In other words, everything is ensouled. When we understand that the soul has consciousness,

that it thinks, we have the explanation of many mysterious phenomena. Some 150 years ago Franz Mesmer announced in Germany that under certain conditions he could induce a magnetic sleep in persons and control their minds. His demonstrations attracted the attention of doctors and mental scientists the world over. In this day the system is practiced under the name of hypnotism. It is full of pitfalls for both operator and patient because its tendency is to weaken the positive control that the mind should always exercise over its own brain structure. However, it is one of the many proofs that the mind can produce conditions in the mental world that ultimate in the material world. A great physical scientist stated recently that it may be that the gods that determine our fates are our own minds working on our brain cells and through them on the world about us. This is very close to the truth.

Every Christian metaphysician knows that back of the personal mind there is a great creative Mind that also recreates. This creative Mind has been named and described by men all down the ages. God-Mind not only can restore and heal but can establish us in the consciousness of permanent health. Do not allow your conception of God to be handicapped by what men have said about Him.

"There is a spirit in man,
And the breath of the Almighty giveth them understanding."

Let the Spirit of God in you reveal to you His true character. God was never sick a day; He is the source of life and health and joy. God wills that we express His "image" and "likeness," in which we were created.

The prayer for realization attains its consummation when with concentrated spiritual attention one has affirmed that God Spirit is present, that with all His power He is bringing to pass the perfect health desire, and that all is well. When your thoughts radiate with the speed of spiritual light, they blend with creative Mind, which Jesus called "heaven," and the thing you have asked for will be done. Jesus told Peter that whatever he bound (affirmed) in earth would be bound in heaven, and whatever he loosed in heaven (denied) in earth would be loosed in heaven. Peter had unbounded faith in Jesus (who represents spiritual man). When any man has unbounded faith in spiritual power his words, uttered in the limitations of matter, are flashed to heaven (creative Mind) and they accomplish whatever he puts into them. The fulfillment of this spoken word in the world of activities may take moments, hours, days, years, centuries; Jesus said that the Father only knew when these things would come to pass. Do not think because you do not get an instant response to your prayers that they are not answered. Every sincere desire and every effectual prayer for health that has ascended to heaven (creative Mind) is fulfilled, and will be made manifest whenever material limitations permit. Shakespeare had an inkling of this law of the relation of thoughts and words when he wrote,

"My words fly up, my thoughts remain below:
Words without thoughts never to heaven go."

The kingdom of heaven (the heavens) that Jesus so often referred to and described as very near to us is far more accessible and is more often contacted by

us than we imagine. Not only those who pray but those who persistently concentrate their thoughts on mathematics, music, or philosophies based in principle, are often rewarded with the marvelous intuitions of genius. These persons apparently break into a realm where no effort is required to gain the answer to their questions. The mathematical genius is called a prodigy. He solves instantly the most complex mathematical problem, yet cannot explain how he does it. He simply knows the answer, often before the statement of the problem has been completed.

The mind is the seat of perfection, not only of health but also of talents like music, art, writing, and the like. The idea of health and the idea of music are interblended. For instance, music is a great aid to the healing force. Musical and health ideas interblend, and their establishment in the soul in order produces this kingdom of the heavens.

Our spiritual realizations produce that silent shuttle of thought which, working in and through cell and nerve, weaves into one harmonious whole soul and body and is expressed as health and wealth and genius.

The musical genius says he hears the music in a flash and is often at his wit's end to transcribe it fast enough. Many an immortal poem and prose work as well has been flashed from the mind of the author without any apparent effort on his part. But if all the prayers and mind efforts of literary geniuses were inquired into, it would be found that there had been heroic mental effort somewhere at some time. So it is with healing. The realization of perfection takes

root in the soul and may come forth in a flash as perfect health. We should not confine ourselves to the present life of the individual but go into previous incarnations in which the work was done that made the genius in this incarnation.

Professor Einstein is considered the greatest mathematical genius of our time. The scientific world does not connect his insight into scientific principles with his religious life, but he freely states that he worships God. He says: "The voice of God is from within. Something within me tells me what I must do every day." For him God is as valid as a scientific argument. On the subject of spiritual realization he once said:

"Every man knows that in his work he does best and accomplishes most when he has attained a proficiency that enables him to work intuitively. That is, there are things that we come to know so well that we do not know how we know them. Perhaps we live best and do things best when we are not too conscious of how and why we do them."

The supreme realization of man is his unity with God. Jesus had this realization and proclaimed it before there was any manifestation. When He told His followers, "I and the Father are one" and "He that hath seen me hath seen the Father," they demanded that He show them the Father. They could not then understand that He had spiritually united with creative Mind. Men in our day are having this realization in a more universal way than ever before in the history of the race, and they are affirming it in the face of ridicule and condemnation. When this inner consciousness is attained by any man the

foundation has been laid of the Peter church or temple that is man's immortal body, which will never pass away.

Metaphysically realization is expectancy objectified. The mind conceives a proposition and then marshals all its forces to make that conception a reality in the objective world. All things material are first thought pictures, carved by the imagination from omnipresent thought substance. Shakespeare in "Much Ado about Nothing" brings out the idea as follows:

The idea of her life shall sweetly creep
Into his study of imagination,
And every lovely organ of her life,
Shall come appareled in more precious habit,
More moving-delicate and full of life
Into the eye and prospect of his soul.

This realm of realization is so real to the mind that it requires a trained metaphysician to detect the difference between its creations and the manifest realm of things. We all have a body in the ether that is the counterpart of the physical. It is through this psychic body that we have sensation in the physical. It is possible to think of the psychic body and cultivate its sensations until it appears as real as the physical. Many persons have done this until they have formed a psychic world consciousness and they are often unable to separate it from the physical. They search materially for the treasures they see psychically. To them the realm of thought forms is the finality of creation instead of the mental pictures of that which is about to appear.

Paul urges in many of his writings that we have

the mind of Christ: that we let Christ be formed in us. This has usually been taken to mean that we are to imitate Christ. This is good as far as it goes, but it does not go far enough. To follow Jesus Christ in the regeneration or new birth, we must fulfill the law of body building, which is a reconstruction of the corrupt cells: "This corruptible must put on incorruption." To accomplish this and make our bodies conform to His perfect body we must see Him as He is in His perfect body. This perfect body exists as an ideal body in us all. By mentally concentrating on this perfect body and focusing all the powers of our souls upon it as the vital life of the physical a transformation will begin that will finally raise the physical to divine stature. Paul points the way in II Corinthians:

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Strive everywhere and in all things to be at peace. If trouble comes from within or without, receive it peacefully—without excitement. If we must needs fly from evil, let us do it calmly, without agitation, or we may stumble and fall in our haste.

Let us do good peacefully, or our hurry will lead us into sundry faults. Even repentance is a work that should be carried out peacefully.—ST. FRANCIS DE SALES

From Light Comes Love

HELEN REEVES KALB

THE OPERATION of a Venetian blind is simple, yet the effect its slats have on light is quite astounding. With all its slats closed tightly the room is dark, for there is no crack through which direct light can enter. With its slats adjusted at a slight angle a little light can enter the room; and by opening them horizontally the room can be flooded with light. Also, by tilting the slats toward the outside light we receive an indirect reflection.

Our lives may be likened to Venetian blinds, for they are influenced by the way we "pull the cords." Upon arising each morning we adjust the Venetian blinds in our room so that we receive no light, reflected light, or abundant, direct light. So it is with our lives! We begin each day with many choices, possibilities, and potentialities; it is up to us to decide how we shall use the day and its light.

Our first thoughts and attitudes of each day have a great effect on the succeeding hours. Perhaps we dread or fear the coming hours, assuming for ourselves the responsibility of their fulfillment. Or possibly we wake up with the realization that "this is the day which Jehovah hath made," and readily rejoice, knowing very well that if we only "let God" He will take complete charge of all our activities.

How do we give Him complete reign over our daily lives? This is so simply accomplished that some

persons fail therein. We have only to slant the "Venetian slats" of our lives so that the loving, powerful grace of God is shining directly on us, flooding our lives with faith and trust.

We shall find that when there is direct light and love from God we experience peace of mind, joy of being, and success in our affairs. These make us realize that we do not want a reflection that bounces from tilted slats but desire, instead, the full brilliance that comes from raising the blind to the top of the window. Then it is that we know the fullness and greatness of God and all His wonders.

I like to think that a great blind had been completely raised in David's life when he so forcefully said, "Unto the upright there ariseth light in the darkness." The fullness of joy and the magnitude of peace that come to the person "raising his blinds" cannot be described by even the most fluent authors —it must be experienced in the individual consciousness.

When the prophet Isaiah was telling of the advent of the Messiah he said, "The people that walked in darkness have seen a great light." So it is when we experience the love of God through the Christ and for the first time know complete trust, which, in turn, is the assurance of guidance, blessings, and all that is good.

Too many persons are languishing in magnificently furnished homes (lives), with their blinds closed so tightly that no light can shine through to them. They have talent, intelligence, and perhaps worldly possessions through which they could be a great asset to humanity. But they lack the light to

help them see how to use these attributes.

With what have they closed the blinds? With hate, selfishness, greed, discontentment, envy, covetousness, and self-righteousness. When I see a life filled with these self-inflicted "wounds," I remember the intense darkness we obtained by covering all openings in our homes and business establishments with blackout curtains during World War II. And is it not the same principle? How could God possibly ever shine through such instruments of spiritual blackout that the person has deliberately put into his life by his neglect and failure to recognize God? Oh, yes, the light is outside waiting to be let into the darkness! Our Father-God is always waiting just outside—not far off—for the invitation from us for His entrance into our daily lives, thoughts, business enterprises, and even our rejoicings.

How is His entrance gained through such "blackened" mental attitudes and spiritual callouses? We, the persons needing the light, are His way. When God was creating the world He said, "Let there be light"—and so there has been all the ages since. This fact alone proves that the Almighty desires light (good) for His children.

If He is the creator and the sender of light or the good, what is our part? First, we must open the "blinds" of our lives by acknowledging that there is a divine Father who is the source of everything. With this knowledge in our hearts and minds we are ready to begin practicing the "presence of God" within us at all times.

However, there are definite steps that we must follow. Knowing beyond all doubt that God is with-

in, without, and completely surrounding our mental, physical, and spiritual worlds, we come to the realization that there is absolutely nothing for us to worry or fret about. Here come to us the words of Jesus with a new and more wonderful meaning: "I am come that they may have life, and may have *it* abundantly." How much more abundant can life be when we live each day assured that all our affairs are in divine hands and we have not one worry!

But for the trusting person there is more abundance! There is divine love for everyone we know or meet. It is not the kind of love that makes us rush around to please, serve, or exhibit, but the love that Paul referred to when he said, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." In other words, even though we have innumerable gifts, talents, and possessions, without love we are as a piece of brass, which when touched makes a noise; but this is the extent of its good—just a noise. Of what benefit to mankind is this? Or perhaps we are as "a clanging cymbal." In a musical organization the cymbal is an instrument of great intensity producing a crashing effect. So if Paul compares man without love to "a clanging cymbal," we can readily see the loss of good such a person is experiencing.

What does love in the heart and mind do for man? The man with divine love as his supreme possession never envies his neighbor or boasts of his own talents, for he knows that the Spirit of God within him is his unfailing, unending portion of life, guidance, peace, health, and supply. It is this indwelling Spirit that makes it easy for him to return

good for evil and to refrain from making cruel or damaging remarks in exchange for some malicious gossip told about him. It is this divine love that teaches him how to love his enemies and to pray for those who despitefully use him.

This Christ love makes men so attuned to God and His will for His children that their lives are vibrant examples of the Son of God, who was the Father's perfect idea of man. The fact that man is formed in the image of God and has access to all the love he can accept from the Father, Son, and Holy Spirit makes him a power for good beyond his comprehension.

As we become still and recognize God more and more, divine love flows to us with abundance. We then have the feeling of complete oneness with the Father and the desire to be of service to others so that they, too, may experience the constant light of His presence, which inevitably means a joy previously unexperienced.

More service to mankind is accomplished through love than through all other motives combined. What was Jesus' motive for healing the sick? Love? Why did He preach and teach the masses until His physical strength was depleted? His love for people! Why did He endure Calvary with not only its physical pain but the social disgrace of being executed like a common thief, knowing full well His capabilities for escape and release? His magnanimous love for not only those with whom He had associated but for all the succeeding generations whom He loved, then as now, with a divine love.

Why is it that when a small child is confronted

with amazement, fear, pain, or happiness he first seeks his parents with whom to share this emotion? It is because he has complete confidence in them; he knows that they love him with an unshakable, changeless love. So it can and should be with God's children, for regardless of the experience we receive from life we are certain of His love for us. And this love is sure to care for us in a way and to a degree far greater than we had ever dreamed, if we but "let go, and let God."

"The eternal God is *thy* dwelling-place,
And underneath are the everlasting arms."

"There is no fear in love: but perfect love casteth out fear . . . he that feareth is not made perfect in love."

John, the beloved apostle with whom Jesus had a close fellowship, tells us to "love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." He also warns us by saying, "He that loveth not knoweth not God; for God is love." John was even so bold as to say that "he that abideth in love abideth in God, and God abideth in him."

Jesus told His listeners, "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." Thus, we see doers of the word (Truth) walk in the light—the light of God.

I can think of no better illustration of the fruits of love than in the story of Ruth and Naomi. Naomi and her two daughters-in-law, Ruth and Orpah, were left widows. Being old, Naomi bade the two younger women to return to their mothers' homes and their former ways of life while she went back to her own

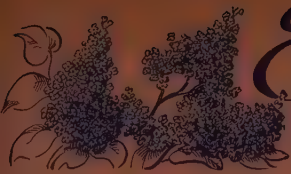
home. Orpah, without argument or consideration for her mother-in-law, did as she was told, seeking for herself a life of self-satisfaction. The beauty of the entire story is in Ruth's declaration of love for the mother of her departed husband as she says, "Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

And so the two women went together to Bethlehem to seek comfort and security. Now Ruth did not know that from her love and devotion for that which was right and good would come peace, happiness, and a greater love than she had ever experienced. We all know how the rich Boaz, through his love for her, presented her and Naomi a home free from want, gave her happiness, and belief in God.

All was then, can be now, and will be forever accomplished by the sole motivation of *love!* It is the eternal gift of God!

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.



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Prosperity

J. F. CORLESS

UNDERLYING THE PROSPERITY problems of the majority of persons are certain fundamental causes. Contrary to general belief, these causes are few in number. While the problems may appear to be numerous and to differ greatly, in reality the underlying causes will, in most cases, be quite similar.

We shall consider three causes producing financial problems, together with certain effective methods for overcoming lack and establishing prosperity.

One basic reason for the financial downfall of many is a negative state of mind. Some think that they are destined to be helpless footballs of fate; they show evidences of an inferiority complex. They direct jealousy or condemnation toward those who are accounted by the world to be successful; or there is self-reproach and self-condemnation. These feelings end in some form of self-pity.

This is a weak or negative state of mind that may be manifested only in weak and negative financial conditions. If these undesirable conditions are to be corrected, the mental weakness must first be overcome and a strong, positive consciousness established in its place.

The key to the overcoming of all weak and negative states of mind is given by Paul. He says, "Be strong in the Lord, and in the strength of his might."

In applying this spiritual cure for negation, and

for the upbuilding of a confident and positive consciousness, we may make the personal applications of this truth in these words: *I am strong in the Lord and in the strength of His might. There is in me, as a child of God, no false sense of weakness, inferiority, condemnation, or self-pity. Through the strength, power, and might that God forever gives me I am strong, confident, capable, efficient, and successful in all that I do.*

Repeat this slowly to yourself until you fully grasp its meaning. Then say the words aloud slowly. To repeat them for a few minutes three times a day is better than to do so for any long period of time. Do not be too intense, but cultivate a calm, quiet, positive demeanor.

As you affirm and understand this statement, you will, within a few days, observe a change gradually taking place. Weakness and negation will give way to a positive consciousness of strength. This, in turn, will have its effect on all that you do and on your general financial condition.

A second cause of financial problems is the deep-seated race belief that other persons have power to deprive one of the good—life, happiness, success, or supply—that rightfully belongs to him. The question arises, "How can I overcome this seeming power of others to affect me?"

The answer is to overcome your own belief that others have this power, for the apparent ability of others to hurt you lies in your own belief in the existence of this power for evil and further belief in your own weakness and helplessness. The correction or cure, therefore, begins not in others but in one's

self.

The basic scriptural key to overcoming is found in Rom. 13:1, in which Paul affirms, "There is no power but of God." This truth, so simple yet so tremendous in its significance, must be made the starting point in all our efforts toward the correction of this cause.

Whenever, by any thought or word, we affirm the power of others to defraud us in any way we are, by this very affirmation, denying the spiritual truth of the omnipotence of God. This rejection of an essential fact of the very nature of God, coupled with the acceptance and affirmation of the superior power of some human being to rob, cheat, or act unjustly toward us, always opens the way for us to be tricked or cheated.

Begin the correction of this serious error by the frequent use of the following affirmation, which is based on the essential fact given by Paul and other scriptural writers:

God, the eternal good, is the one and only power in all the world. Therefore, I deny and reject the false belief that any person, place, or thing can deprive me of that which is rightfully mine. I affirm and acknowledge the protecting, prospering presence and power of God, the Almighty, defending me from all evil and giving me all that belongs to me.

As this constructive statement is employed, reject the belief and appearance of the ability of others to work financial injury upon you in any way, remembering that their seeming power rests in the false race belief that such a power exists. In you, this belief must be corrected.

Realizing the truth of man's being, Moses declared,

"The eternal God is *thy* dwelling-place,
And underneath are the everlasting arms."

Make a personal application of this declaration. Affirm, *The eternal God is my refuge, and around me and all my affairs* are *His everlasting arms of deliverance and protection.*

A third cause of financial trouble is the belief that one's prosperity must come only through certain channels and that outside these channels there is no opportunity for income. Some position, business, customer, investment, or income is regarded as the sole source of supply. When this is cut off then failure comes. This belief of limited opportunity for income is a basic cause that must be cleared away.

Lift your thought for a moment above money and other forms of supply—above all material and personal instruments of supply. Catch for a moment the essential truth voiced by the apostle James: "Every good gift and every perfect gift is from above, coming down from the Father."

The original source of all prosperity is that divine creative principle of all prosperity known as God. Furthermore, He has established no limitation of opportunity whereby His abundant supply may come to man. Again, the limitation is with man and not with God.

Correct the fundamental error by affirming: *My supply and opportunity are infinite. God has provided an abundance of all good and created unlimited ways and means and opportunities for this good to come to me.*

"The New Wine"

MARY L. KUPFERLE

"I DEARLY LOVE MRS. ——. She's a sincere and wonderful person and teacher."

These words of praise were spoken by a young Truth student to a friend as they left the Truth teacher's class.

"But one thing puzzles and disturbs me. Whenever she sees me she refers to a problem I took to her for prayers a long time ago. I know she means to be kind and thoughtful, but the difficulty is almost overcome, and I don't want to be identified with it any more."

These remarks bring to our attention a subtle error that is made by many of us. It is one that may retard our spiritual development and hinder the demonstration of abundant health, happiness, and success that we desire in our lives. It brings to light the fact that we often, although sometimes unknowingly, cling to old concepts and worn-out beliefs of the past, even while we diligently and sincerely affirm Truth. We are, either for ourselves or for another, unconsciously continuing a job of patching or of putting "new wine into old wine-skins."

Jesus answered with parables when He was criticized by the Pharisees for not following the practices of either John the Baptist or the Pharisees in prayer and fasting. Jesus said, "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the

piece from the new will not agree with the old." He said further: "No man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins." Jesus' answers indicated that His ways were not intended to be like those of any other preceding Him, that His ways were new ways. The path He chose was different; His ways of praying were different; His speech was different; His manner of life was different—all because they were the ways of the Son of God rather than a son of man.

If you are finding it difficult to overcome some situation concerning yourself or another, think for a few moments about the Master's parables of the garments and the new wine. Then ask yourself whether you have been holding onto old ways of thinking, speaking, and doing, even as you grasped some new ways. Ask yourself if you have been clinging to some old concepts, even as you repeated your affirmations of Truth. If you have, the old garment is still an old one, even if it has been patched with a new idea. "The new wine," in this event, is spilled wine, for true ideas cannot be mixed with false concepts and result in satisfaction.

The way of prayer Jesus gave to His followers was different from any other way of praying mankind had previously accepted. It was not a compromise of Truth with the undesirable, unhappy, sick, or poor outer conditions and circumstances it was a complete departure from attention to all these old concepts. It was not a halfway proposition with Him, and it cannot be a halfway proposition with us today, if we

would demonstrate the abundant life that He promised as our heritage.

If, in our prayers, we find ourselves treating a body of sickness, a condition of lack, or a circumstance of unhappiness, we are guilty of patching or of spilling "the new wine." If we being dealing with false concepts of what has been said by man in the past about some physical ailment, with what is being manifested in the situation at present, or with how things are progressing according to the views of others, we are "rending the new," and we shall find that "the new will not agree with the old."

Jesus had but one concept of man and creation. It is "the new wine" concept which He poured out for all of us to accept and to use. It is an overflowing exhilaration of God-Mind ideas, or Truth, and it is freely given. But it is not given for wasting and spilling. The new was what He permitted Himself to see, what He permitted Himself to hear, what He permitted His attention to follow. Jesus discarded the old and false concepts, and He tells us we must do the same if we want to see demonstrations of life, love, peace, joy, and abundance, which are God's will for us.

In the new way of prayer that Jesus Christ brought into the world we no longer beg or plead; we no longer ask that "sick" bodies be made well, an "evil" person be made good; we simply accept the Truth of health and goodness as it was established in the very beginning. And we see that Truth and the individual are one and the same. We do not attempt to pour "the new wine" idea into an old, worn-out concept that may be presented to us either

by ourselves or by other persons.

To impress this on our consciousness, let us remember to see the Truth idea and the individual as one and the same. We are not working with "the new wine" and old "wine-skins," but with "the new wine" and new "wine-skins"—with Truth all the way, with Truth through and through. This is true prayer, the new way of prayer that Jesus taught, and there is complete agreement in it. It is the way Jesus demonstrated Truth, and it is the only way we can demonstrate it today.

Recently a certain spiritual counselor found herself tested in proving "the new wine" idea. At the close of a long and trying day an unexpected caller came to her door asking for assistance. The counselor invited the woman into her office and asked her to be seated. The caller immediately began describing her physical difficulty in detail. Feeling a sense of extreme physical weariness and personal inadequacy, the counselor quickly prayed: "O loving Father, there is only One. There is only You, not the wrong appearance. There is only you—the perfect, the true."

Suddenly the visitor became quiet and evidenced in her words and manner a great faith in prayer and in the healing power within the room. The visitor stopped speaking and relaxed. The counselor found herself inwardly blessed with a new awareness of the completeness of God's presence and power to the exclusion of all other thoughts, to the point where she forgot all but God. The forgetfulness of all but the one Presence was so complete that, a few minutes later, when she opened her eyes she almost

started with surprise to see another person in the room. The visitor, sitting opposite her, smiled and reached for the counselor's hand. In an awed voice she whispered: "Do you know what happened! It is gone, completely. I am whole and free!"

Later on, when the counselor recalled the experience, she realized that the most surprising part of the incident, to her, was the complete forgetfulness of the presence of her visitor. She realized anew the value of giving attention to God, even to the point of complete release of all else, herself and another included, and holding simply and only to Truth—not just Truth *in* the individual, but the individual *as* Truth.

In another instance, a frantic wife phoned a Truth teacher for help concerning her husband, who had to meet a vital business obligation within the hour but who had come home intoxicated and fallen asleep. The counselor assured the woman with the words, "God *is* the man!" As the wife accepted the words within her heart, she was moved to turn off the lights in the room and stand at the window where she saw only a night sky filled with brilliant stars.

As she contemplated the words and repeated them to herself, she felt the peace and the order of the heavens fill her being. She gave thanks for the spiritual help she was receiving and suddenly became lost in contemplation of the allness of God, of His presence and power and love. Forgetful of her surroundings, even of her own self, she was startled to hear her husband call out good-naturedly, "Hey, who turned off the lights?"

Within a few moments, completely sober, nat-

ural, and alert, the husband departed to keep his business engagement. His wife, in recalling the incident, remarked that the most outstanding feature of the experience was her unexpected ability to release completely, even to forget, her loved one. The room in which she stood, the circumstances surrounding her, everything outwardly was so completely forgotten that she could not have answered if someone had asked her why she was praying!

As we consider these two examples, we see that those who prayed imposed no false identification on the persons prayed for. They did not identify the person with any wrong or affliction; they saw only God, or Truth. There was no mixture of old concepts, no endeavor to patch up old conditions, or to pour "new wine into old wine-skins." There was no effort made to change something or to work with false identities or former false beliefs. There was no mixing of the old with the new, but a complete and exclusive acceptance of the new. Neither of the disturbed personalities was identified with negation. Both were identified only with newness, with God, with Truth.

This reminds us that we are not to be concerned with another's mind, his personal actions or reactions, with another's body or what he is manifesting physically, or with any of the myriad other forms and conditions that appear. We are to be concerned only with the new, divine idea we receive through prayer and the truth that the divine idea and the individual (or the circumstance) are one and the same, not separate and apart. This is perfect and complete and in agreement with Spirit. It is putting

"the new wine" into "fresh wine-skins."

We are not to try to force a Truth principle into the mind of a so-called erring person or a Truth affirmation into a so-called sick or unhappy personality or circumstance. We are to leave this mixed way of praying, drop the old habits and worn-out formulas that have not produced the results we desire, and take hold of the new way and Truth and life as given us by the Master. His way is a new way, not a combination of the old and the new. The new way is God's way of beholding, and it must be ours if we would claim our divine sonship as Jesus did.

From the first miracle performed by Jesus Christ, His teachings are "the new wine" teachings. When, like the ruler of the feast, we taste this new way of thinking, speaking, doing, and praying we shall know what is meant by the words, "Thou hast kept the good wine until now." This good, "new wine" of Truth is to be used as Jesus used it—to fill our minds, bodies, and affairs with the divine ideas of light and life and substance that bless all mankind.

Begin now, today to let it pour through you into the new vision of yourself and your fellow man. Say to yourself, or to the one you love:

"I no longer identify you with old faults, old failings, or old beliefs. These concepts are gone, remembered no more. I now see you through newly awakened eyes as the young, free, whole, and perfect Christ you are. I accept this 'new wine' idea and let it pour into the new wine skin. This is my new vision of you, which is not only God in you and God through you, but God as you are! Behold, all things are made new.'"

"But Who Say Ye That I Am?"

HELENE SEAY

IF WE ARE TO "have this mind . . . which was also in Christ Jesus," we must appropriate His words for ourselves and for those who do not yet know that they seek Him. All that Jesus claimed for Himself He claimed for us. "I am the light of the world." "Ye are the light of the world." Christ, the true man, the divine ideal, the "only begotten Son," is within every living being. Jesus revealed this when He prayed, "Our Father . . ." He did not pray, "Father of Jesus," but "Our Father . . ."

When we realize that the Christ is in every man, we know that, regardless of his relationship to us, every man is in our world because the Father sent him to us to ask this question—"But who say ye that I am?" And we know that we should answer with Peter, "Thou art the Christ, the Son of the living God."

How many times I have read the words, "I behold the Christ in you," and thought that I accepted them! But one day, when thinking of a person I could not love as I wanted to, this person seemed to ask me, "But who say ye that I am?" Joyously, then, my heart replied with the words of Peter. And I realized that the false personality I had been projecting upon this beloved one was a creation of my own consciousness, for there is only One, regardless of what His identity in the world of appearances may be.

What a burden is lifted from our shoulders when we come to know that the very Christ we are to see and to be is right now before our eyes, right now within our hearts! This realization relieves us at once of judging others and condemning ourselves.

One who sees the Christ in us and knows that there is nothing else—that all else which seems to be is false and unreal personality—gives the greatest gift that he can give to us. Christ sees only Christ, within and without. God said of Jesus, "This is my beloved Son, in whom I am well pleased."

The Father loves us, is patient, and condemns us not. We have all eternity to recognize the Son, whom God sends every moment to save us. When we do not see the Son of God, but say to one who comes to us, "You are a thief," we are robbed by our own belief. When we say, "You are weak," we condemn him and ourselves to unhappy experiences. When we say, "You have wronged me," to the One who is love and cannot offend, we have taken offense and must pay the penalty of hatred until we forgive ourselves.

When at last we awake, open our eyes, and see the Son of God in everyone who comes to us, "then shall the King say . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

Be Perfect through Prayer

CHARLES H. MATTERN

NO SITUATION IS TOO DARK to be dispelled through the light of God's infinite love. Emancipation from illness, lack, or despair is ours when we recognize and use the shining presence of the Christ within us.

Moses intuited this divine perfection and omnipotence when he wrote:

"And God said, Let us make man in our image, after our likeness: and let them have dominion . . . And God saw everything that he had made, and, behold, it was very good." Paul, that beacon of Truth, declared with unshakable faith, "I can do all things in him that strengtheneth me."

Everything God made is good. God's divine plan for us, His children, is infinite good. It is the Father's will that life be joyous, healthful, and prosperous. There is no reason that any obstacle should cause it to be otherwise, because God is always ready to adjust and to harmonize our lives whenever we are ready to let Him.

Despair, illness, or lack have no place in God's divine plan. They are only conditional appearances that mankind often mistakes for the supreme court of his destiny. The humble Carpenter pronounced time and again that man is not subservient in any way to the negative aspects of life. Jesus demonstrated how the most stubborn of inharmonies evaporated before God's truth. It was He who suggested,

"Ye therefore shall be perfect, as your heavenly Father is perfect."

Today, if the vicissitudes of fortune seem unkind to us, we can have courage and determine to demonstrate God's love. It is the most joyous experience we can have; for once we turn to God, we turn from adversity to divine blessing. We are then no longer bound or limited by negative thoughts. Their burden slips from our weary shoulders, and we sense a tranquillity as our hearts and minds are focused on the loving presence of the Christ within.

Tested and meaningful promises of the Master buoy us with calm strength and confidence.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Let us use this affirmation of Truth: *"The loving presence of the Christ revitalizes me, and His infinite power causes health, joy, and abundance to flow boundlessly into my life."* We can then be jubilant, for we know that as we nurture this truth the ultimate and visible manifestation will be unfolded.

It is through the power of prayer that we can realize all Truth. Prayer is the greatest force in the universe; it materializes the seemingly impossible in much the same way that nature opens the petals of a rose or transforms a drab-colored caterpillar into a beautiful butterfly.

It is certain that God never intended His heirs to be complacent about lack, illness, or despair when into their keeping He placed the mightiest of gifts:

prayer. From serious illness to health, from poverty to abundance, from alcoholism to sobriety, from the depths of despair to the pinnacle of joy, and from the hardened criminal existence to a life of lofty service emerges evidence that no adversity is too complicated or impossible to resist the power of prayer in its fashioning of Truth.

Problems confronting us today are similar to those that beset people in Jesus' time. Problems were dissolved for those who appealed to the humble Carpenter then; but the Master taught that His presence is with us always, fully capable of granting all our needs through prayer.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall recompense thee."

Shutting the door may be interpreted to mean the shutting out of all external experience, the stilling of all inadequate thoughts. This enables us to reach the sacred place of God's peace, the closet of the mind, where only the true and the beautiful exist. When it seems difficult to quiet disturbing thoughts we can substitute this affirmation for them at once: *"I am serene, for my Father's infinite love protects me against all adversity. I am still, for I am one with Him."* Jesus assures us that through this communion it is God's pleasure to give us the kingdom—the kingdom of bodily perfection, joy, and prosperity.

Thus, we can pray simply and directly for our needs. If we wait in the peaceful silence, He will re-

veal to us His radiance of love, peace, and power. There will come an innermost conviction that, even as we pray, our needs are being met. And we can thank God for the accomplished answer, which is ours for the taking.

Despite the probability of a wheel-chair existence, a friend once was known to hold steadfastly to her Truth statement for health. As daily communion progressed, she developed a sharply defined receptivity to health. One day she felt a leading to walk. She took several steps without pain, where before any attempt to walk had meant torment. The next day she walked through all the rooms of their house. Today she enjoys good health.

Another friend, who was at one time in financial difficulty, affirmed Truth for his prosperity and then turned over the burden to God in prayer. There followed a leading to sell his business, and several highly attractive offers were received. But he was guided to reject them, and later he was led to accept an offer far more lucrative than the others. After the sale he was retained in the business as manager.

Prayer, used in this way, makes us highly receptive to Truth. It fills us with faith that easily overcomes limiting ideas. It gives us true realization of our spiritual dominion. Prayer reveals and guides this realization to full material development.

A certain friend of mine is considered a very "lucky" person, because his radiant personality attracts the very best of life to him. However, I know that his good fortune is not due to chance, luck, or the caprice of fate. It is due to his God-given spiritual dominion. Years ago he was faced with most severe

challenges. At the end of his proverbial rope, unhappy, and frustrated, he grasped Truth. Through prayer his affairs made an about-face. Today affirmations of Truth are part of his being, and prayer periods are his greatest joy.

The important aspect of spiritual dominion is that it directs all the energies of human nature toward the buoyant life. The antagonism between a seemingly unkind physical world and our innermost desires for blessings disappears when it is attained. As our Truth affirmations become more positive through prayer, the pattern of our material lives follows parallel and positive lines. Spiritual dominion sows this seed; and according to God's perfect law, the fruitful harvest will come.

Thus, armed with the power of prayer, why should we allow ourselves to be burdened when God bids us to live in His Truth. We are power incarnate. Not only is God the source of our being, but we are one with Him. And as His children, His heirs, His myriad blessings are ours.

But someone may say, "I'm so nervous and unstrung that I can't seem to affirm Truth or pray." This is understandable. One friend of mine felt thus after suffering for months from a severe neuritic condition. Medical science offered but little relief. He turned to God for help, but at first his jangled nerves and the intense pain upset all his attempts to pray and to affirm Truth. Seeing his difficulty, a Truth student suggested a remedy—that the afflicted one say, "Peace, peace, God's perfect peace," very softly three times.

My friend tried this, and he seemed to relax. That night, for the first time in months he enjoyed

an uninterrupted and refreshing thirteen-hour sleep. The following morning he sensed a revitalization within him. Gone was the anxiety that had for so long plagued him. And he happily discovered that he could affirm Truth. Prayer came easily; and a few weeks later, he could walk without pain or lameness.

No matter how foreboding circumstances may seem, do not waste precious energy in fear and worry. Instead, with courage, cast the burden aside, and He will sustain you.

The power of prayer is yours. God's Truth surrounds you, and the divine presence within you awaits your recognition so that He may demonstrate His divine love for you and bless you.

In Communion

Elizabeth Landeweer

Come, let us worship together;
Let us enter the temple, where
The many are one—united
In one perfect body of prayer;
There let us share in God's substance,
Where never a voice is heard,
Where only the ultimate silence
Breaks on the sound of a word.
Near to the heart of the Father
And warmed by His radiant sun,
Here let the multitudes gather;
Come, let us worship as one.

There Is a Land

PHYLLIS COSTIGAN

WHEN I ATTENDED Sunday school as a small child I often joined in singing the hymn "There Is a Happy Land, Far, Far Away."

It always seemed a sad thought to me that the happy land should be so far away, that so much lay "above the bright blue sky." "Why is it that we do not have the happy land here on earth?" I wondered.

Only as I grew older and began to think for myself did I become convinced that the happy land is here on earth now and always has been. I began to see that others were seeking that Promised Land of the Israelites, that New Jerusalem of The Revelations; and as I came closer to Truth, I began to discover that the Promised Land is here with us now.

All around me I saw those who were crying out for the health, happiness, and prosperity that are their true heritage. Yet to them this land seemed a long way off. Why?

First, I learned that they generally believed such a land had to be reached, often by a long and trying process. The facts were, of course, that the land has to be accepted and claimed; then it will be manifested in all that we desire. We know or hear of persons who go all over the world seeking greener pastures, yet they never seem to find them.

This happy land, which is our true inheritance, has no relation to time or locality. It cannot be farther on, because in Spirit there is no farther place.

Moses knew that the land "flowing with milk and honey," to which he was leading the Israelites, was not a tangible piece of earth but a kingdom built on spiritual truths. He told the Israelites of the law that should make all things possible to them. And he told them not to base their kingdom on the ways of the Egyptians, who sought the false, material world.

Throughout the ages we read of men seeking a new world, of men striving to build a better world. A new and better world is man's dream of Utopia, or rather his vision of what already is, and he longs for it by reason of his relationship to the source of all good.

Some persons have said that this ideal cannot be attained in this world. If we mean the world that judges by appearances and is concerned solely with matters of the material, then this statement is true. All the systems of the earth, social and economic, can give us nothing. Spirit alone is the answer and is the source of all good that man can ever desire. In every human being is a bit of this source, and it is the power that can make manifest the land that has long seemed so far away.

When we stop looking to some future time or place for our answer and look to the Spirit within ourselves, we shall begin to live in the Promised Land. When we do not chase hither and thither seeking our happiness in outward ways and means and build love and joy in our hearts first, we shall find that all which can bring us true happiness will automatically follow as day follows night.

When we take hold of positive thoughts, health, prosperity, our own good—all the things we desire

to be made manifest—they will become visible. We believe in prosperity because we know that it is our true heritage; then we draw it to us. We send out thoughts of love and so draw love to us. We think thoughts of peace and find peace in our time.

Some persons think that by just raising material living standards they can bring about a condition of plenty, but they forget that unless the condition is first established in Spirit and the true source of supply is recognized there is no guarantee that any material thing will remain. We do not live in a static world. Conditions constantly change according to our ways of thinking. And unless we can find true prosperity by establishing it in our hearts and minds first, higher wages and living standards will make no difference.

Nothing can truly appear in the realm of matter that has not first been made real in the mental world. Our seeking of the happy land should be an affirming that the land is here *now,* that our true inheritance is our oneness with the all-good, all-pervading power that rules the nations and guides the universe. Then we shall not have to sing of all the joy and perfection and happiness that we previously thought of as being far away. We shall find it, where it has ever been, here in our midst. For our Master said, "The kingdom of heaven is at hand."

Every prayer you read, every kindness you do, every unselfish feeling that animates you, attunes your nature to the divine Nature.—AARON WIRPEL

God's Stillness

GEORGIA MOORE EBERLING

AT THE CENTER of a cyclone is an area of comparative calm. It is the region of lowest barometric pressure, about which the cyclonic winds blow. I think that God's stillness must be somewhat like this! If we rest in the very center of His being, we find stillness even though tempests of the physical world may rage about us.

Many of us are caught in cyclones of our own making. We have caused or furthered a violent storm without intent of harming anyone or without any real idea of how much we may affect another person. Many times we must retreat to that kingdom within to get away from these intense cyclonic storms. We retreat to find the peace at the center of our beings, where we meet God.

A reading of the story of Elijah in I Kings always gives me new courage. The prophet Elijah was very human, for all his saintliness, and God was patient with him. Often, when I fear that my mistakes and failures will bring God's disapproval, when I reach my point of lowest courage, when conflict and disturbances seem too great for me to bear, when my heart warns me that I have been careless in speech or thought, I think of Elijah and take heart.

Ahab was king of Israel in Elijah's time. Omri, who was Ahab's father, had been a very bad ruler and "dealt wickedly above all that were before him." But Ahab was an even worse tyrant, and Elijah had

to stand up to this king. As God's prophet he had to warn Ahab of coming doom. A prophet is never a popular man; rulers of nations do not wish to be told of their misdeeds and the probable outcome. So, like many other prophets and teachers, Elijah received no thanks for his warning. Instead, he had to flee from Ahab's wrath.

Elijah had had many troubles, but this was the lowest point for him. He was utterly downcast, and his desire for existence was destroyed. We are told that he went into the wilderness and sat down under a juniper tree. (The juniper tree has since become a symbol of utter discouragement.) In his anguish Elijah cried out: "It is enough; now, O Jehovah, take away my life."

It is at such times, when the desire to strive any further has vanished, that an "angel of Jehovah" appears. This angel gave Elijah food and drink.

A second time the angel touched Elijah and told him to arise and eat in order to gain strength for the journey ahead. In the new strength that God gave him Elijah made his way to Mount Horeb, a forty-day journey from the juniper tree in the wilderness. He was still suffering mental conflict. He had served God, he felt, as well as he knew how, but it still seemed to him that all was lost. The Children of Israel had forsaken God's way, had slain the prophets, and torn down altars.

As Elijah hid in a cave, Jehovah visited him and asked, "What doest thou here, Elijah?"

Elijah told Jehovah of his misgivings and concluded, "I, even I only, am left; and they seek my life, to take it away."

Jehovah replied, "Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice."

Jehovah gave three commands to Elijah: to anoint Hazael King of Syria, to anoint Jehu King of Israel, and to anoint Elisha to be a prophet in his (Elijah's) stead. The third command—to anoint Elisha—was the first to be obeyed. In Elisha, Elijah found a friend and companion, a man who shared his work and problems and who, in the end, became his successor.

The similarity of these names once confused me. But Elijah means "Jehovah is God," or, in a metaphysical sense, a guardian of divine law. Elijah championed the cause of God vehemently. Elisha means "God is a savior, God of deliverance," or the supreme I AM of man. He went about his works in a gentler spirit than Elijah. The meanings of their names typify the nature of their work.

Perhaps God is not in our physical experiences with winds, fires, and earthquakes, but even in these we may find that center of stillness and hear the "still small voice" of God. The voice often counsels, "Fear ye not, stand still, and see the salvation of Jehovah which he will work for you to-day."

My difficulty, as yours may be, is to "fear . . . not" and to "stand still." I have forgotten, to my sorrow

many times, that there is "a time to keep silence." This is why our defeats may be many and our victories fewer than they should be.

"Be still, and know that I am God: I will be exalted," is the command. It is only when we are *still* that we really *know*. But we are prone these hectic days to take our problems to bed with us. We are advised, however, to commune with our own hearts upon our beds, "and be still."

An old promise holds good today if we make it ours by faith: "Jehovah will fight for you, and ye shall hold your peace." When we finally learn to hold our peace Jehovah will fight our battles for us, but too often we are in a hurry. We feel that we must help God, so we rush in—and our strength is not sufficient.

Jesus can always still the storm if we only allow Him to do so. He stilled the storm on the Sea of Galilee, which lay in a deep depression almost seven hundred feet below the level of the Mediterranean Sea and was subject to frequent, sudden, and violent storms. It was such a storm that came upon Peter's boat one fateful day. The apostles were terrified, but Jesus was not. He was asleep, and they hysterically wakened Him, demanding to know whether He cared if they perished. Jesus commanded the sea and the wind, "Peace, be still. And the wind ceased, and there was a great calm."

In these days of tension and fear we hear the gales and see the waves. It is hard to remember that Jesus Christ is still all-powerful. We fail to turn to Him, so we miss hearing that wonderful command, "Peace, be still."

Many things we must accept on faith alone. But as we advance from our present faith to greater faith, the ground we cover is wholly ours. We can use the promise made many years ago for ourselves today: "Every place whereon the sole of your foot shall tread shall be yours." Every bit of ground we cover by faith is ours. Every mile that our spiritual feet have walked on is ours. Faith to trust, faith to believe in God, faith for healing! But faith to be still—this is the most difficult.

The old proverb is true—"Speech is silvern, silence is golden." And who of us cannot say with Publius Syrus, "I have often regretted having spoken; never having kept silent."

Open Hands

Elsie H. Smith

I cannot get unless I freely give—
And wanting life, I must let others live;
And knowing self, I must see others, too,
With kindly sight, forgiving what they do.

If I want love, I must spread love around,
Serving unselfishly wherever need is found;
By giving with no thought of return,
I find the measure of content for which I yearn.

The things I give I really only lend,
And by free giving I have more to spend;
Thinking of others, God's love through me expends—
He spreads His bounty through my open hands.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I will sing a new song of wisdom unto the Lord, and I rejoice in the light of divine understanding.

Prosperity: I will sing a new song of unfailing success and prosperity unto the Lord.

Healing: I will sing a new song of harmony and health unto the Lord.

INSTRUCTIONS—The word of God is swift and powerful. It is the revelation to man of the powers and possibilities of his own being.

The realization of the illumination, prosperity, and healing thoughts reveals the power of the Holy Spirit to enlighten, to enrich, and to make whole. The consciousness is lifted up by these mighty words, and we find ourselves master of the powers and privileges of infinity. Let each one say with Jesus, "All authority hath been given unto me in heaven and on earth."

Affirm that the peace of the Father rules in your heart as day by day you join us in thoughts for the coming month.

Man should declare and realize continually that he is open and receptive to the Spirit of the Lord and that he hears and understands the still small voice. New understanding will gradually develop, which can then be greatly enhanced by boldly speaking silently and aloud word of Truth with authority.

Without this understanding we break the law in nearly every act. The joy of spiritual unfoldment transforms coarse humor into refined gladness, into a quiet peace, and more profound understanding.

Let us work continually for the realization of perfect unity with Spirit. It is the highest activity of the mind we can attain. It is true glory—this blending and merging the whole being with Divine mind. "Build yourself into God and you will find yourself in heaven here and now."

When new understanding is born in the soul, and the light of Truth begins to shine forth, there is a stirring up of many thoughts, and often some opposition.

While contention between the old religious thoughts and the new is going on there is sometimes agony and fear. This can be made of noneffect when we are warned in advance. Quietly know that the light of Christ reigns, and that a new song of illumination is singing itself in your heart.

The earnest desire to understand transforms and lifts up every error belief. Affirm:

"I will sing a new song of wisdom unto the Lord, and I rejoice in the light of divine understanding."

A jubilant attitude of mind is always uplifting. In this consciousness think about God as a loving Father. It will draw more to you than that which would be yours as a child of a rich earthly parent. Declare your freedom from all limitations of mortal thought in quantities and values. The rich substance of Christ releases and liberates the rich substance in you, and your innate prosperity is made manifest. Believe this; affirm it in the name of Jesus Christ.

True joy arises from within—it is the echo in the soul of good thoughts, good deeds, and success. The single eye sees only God (good) everywhere. This perfect vision enlightens the mind and makes prosperous the affairs. The law is, nature, science, all agree, what I send out comes back to me.

The law of the Lord is the law of right thinking and right speaking. By making one's thought rich with the bounty of God and faithfully keeping it rich, paying no heed to appearances, we open the way for the manifestation of God's bounty so that our pathway becomes smooth, enjoyable, and prosperous. Plenty manifests in the without according to the measure it is realized within.

"And ye shall rejoice in all that ye put your hand unto."

Declare often that your mind is a magnet for rich ideas. Affirm that every thought of need in your mind is balanced by a thought of supply.

Join us in this prayer,

"I will sing a new song of unfailing success and prosperity unto the Lord."

When the healing power of nature is reinforced by our realization that it is the healing power of God, the heart sings a new song of harmony and health unto the Lord.

The mind is the seat of perfection, not only of health but also of talents like music, art, writing, and the like. The idea of health and the idea of music are interblended. For instance, music is a great aid to the healing force. Musical and health ideas interblend, and their establishment in the soul in order produces the kingdom of the heavens.

True health is the enduring, unchanging harmony of Spirit, established in mind and body through our conformity to the divine law of our being.

Science is recognizing the effect in the body of the thought of the mind, and confirming the doctrine of the universal harmony and love taught by Jesus.

Metaphysicians have discovered in their unity with God that harmony and love are the greatest healing powers known to man.

These qualities are not only healing, purifying forces but are magnets that attract and hold the elemental substance out of which all things are molded. As we draw to us these God qualities and realize we are created in God's image and likeness, we are refashioned more and more after the divine pattern. Health and perfection of the body depend on the action of the mind.

In the name of Jesus Christ affirm,

"I will sing a new song of harmony and health unto the Lord."

Controlled Living

CATHERINE THROWER

ONE COLD DAY, with our arms full of parcels, my young son and I waited impatiently to cross a busy street. On the other side, the warmth and comfort of our parked car awaited us. We had shopped in a suburban section of our city in which traffic signals had not yet been installed, and we had to wait until the lanes were free of traffic before we could make our crossing. As we stood there watching the heavy traffic and waiting to cross, I silently reproached myself for not shopping elsewhere. I thought about the convenience of zoned areas in which the red and green traffic signals aided both driver and pedestrian.

It later occurred to me that I had experienced a parallel for daily living. All of us may find ourselves in unzoned areas of living at times. We may stand on the curbing with our objective in view and yet seem unable to reach it. Inharmony; lack in mind, body, and affairs may arrest our attention and take command. And we may wait helplessly for these conditions to pass so that we can proceed toward our goal. However, when one anxious situation passes and we are about to take a step forward, another may come rushing from a different direction, causing us to withdraw meekly again.

What is the real difficulty? What is the true obstacle overpowering us and hindering our progress and happiness? Is it some outside force, as we usual-

ly claim? Or does the trouble lie within ourselves? Why was I detained by the flowing traffic that cold day? Was it the fault of the persons driving by? Not at all; they were observing the rules of good driving and traveling toward their destinations unhampered by traffic signals. However, I was hindered from reaching my destination by the very factor aiding them.

This experience convinced me that all of us need to get into the zoned areas of living, where we will be directed toward our highest good. A zoned area is one that is inclosed by signals or otherwise made distinct. In reality, each of us is the center of a vast zoned area; and we are encircled by the omnipresence, omnipotence, and omniscience of our Creator. But we have to acknowledge His presence, power, and intelligence and claim His benefits, or obey His signals, before we can reap accordingly. How do we claim this divine heritage of good? Paul stated that it was through our mental attitude and our habitual thoughts. And he spoke from experience when he said, "Be ye transformed by the renewing of your mind."

We renew our minds through positive thinking, which is the expression of faith, confidence, certainty, optimism, the expectancy of good. Why does the practice of positive thinking contain such great power? Because through positive thought we set in motion the powerful Christian principles that Jesus taught and practiced. He looked for and dwelled on the good in all persons and situations rather than wasting time and thought on lesser appearances. Such a practice renewed His mind, body, and affairs and

wrought miracles of good for others. Once when Peter attempted to call His attention to a questionable situation Jesus answered him, "What *is that* to thee? follow thou me." Today, centuries later, His answer still applies for us, His modern disciples.

Perhaps you know persons who seem to have that "certain something," who are able to forge ahead and to overcome worry and defeat. If so, you have doubtless wondered about their source of power. You will discover that they act, either consciously or unconsciously, upon Jesus Christ's statement, "All authority hath been given unto me in heaven and on earth." Through this state of mind, this mental attitude they have claimed the promise and are using it.

God reaches us and fills us with His power through our minds. He may be revealed to us through the signal of "a still small voice" of conscience. He may come through an idea that flashes into our minds or through the words of a friend or from an article we read. He may be revealed to us through prayer and meditation or through wisdom gained in an outer experience. But His communication will always reach our minds before we assimilate it and put it to work.

Although we send out hundreds of thoughts each day, they can affect us only in two ways. Thoughts are either positive or negative. If they are positive thoughts, usually expressed in faith and optimism, they will draw more good through channels of peace, health, prosperity, and love to us. If they are negative thoughts, usually expressed in fear, doubt, or pessimism, they will draw more nega-

tion to us through channels of illness, poverty, inharmony, and disaster. Job learned of this universal law of cause and effect and believed the same theory. He was speaking from vivid self-knowledge when he said, "The thing which I fear cometh upon me." Jesus was aware of the mental as well as the physical and spiritual realms. He taught that as we give so shall we receive when He said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over . . . For with what measure ye mete it shall be measured to you again."

Since we can get into the zoned areas of living and transform our experiences through the renewal of our minds, what practical steps should we take?

Daily practice of prayer is the first step. Prayer calms our outer thoughts and awakens the presence and power of Spirit within us and all around us. It is through prayer that we are personally directed to our individual good. Our daily experience in prayer should be simple to be effective and should be geared to meet our individual needs. Prayer is the most effective method of renewal and transformation, because in prayer man associates with God and not with the problem. Thus, he releases the problem to God for solution. In so doing, he is relieved of tension and struggle and experiences peace and renewal. This process makes way for the answer, which is always what he has hoped and prayed for.

Daily practice of praise is another step. It brings out the good in both us and the other fellow. It produces harmony and good will. Praise is basically the practice of dwelling on the good in the persons

and situations we encounter and making the most of that good. This is a challenge that can prove very stimulating.

Some authorities say that most of us use only about ten per cent of our mental power. We merely exist when we could be doing a lot of happy, fruitful living. We often resist and battle life instead of relaxing and letting it unfold for us.

Why do we miss so much of our good? Is it not because of fear? Fear lessens, while faith increases and develops our mental power, talents, and opportunities. Often we do not have the faith, the self-confidence to try something new, to reach out to new experiences and new persons. We become bogged down with thoughts of doubt, uncertainty, failure, pessimism, and other negative emotions. Then we close our minds to the blessings that are already ours. We are either potential saints or sinners, according to the daily thoughts we harbor. And we cannot hide our thoughts because our lives reflect them. However, we can change them if we so desire and reap rich benefits.

Not only can we change our attitudes and consequently our lives through daily use of prayer and praise, we can also experience unlimited good through the powerful combination of prayer and praise in high, positive thought and vision. For me, the simple but promising statement, *"I go to meet my good,"* is a miracle worker. I find that as I enter every experience with the thought that my good awaits me and I am going to meet it unexpected opportunities and blessings appear, and my good is ready to greet me on every hand. The very "windows

of heaven" seem to hear my call and to open. And if at times the response is not immediate, I find that repeated use of the statement, even orally and with words spoken firmly and expectantly, can be the key that unlocks the storehouse to my good.

Was it not a star that led ordinary men to the Christ child almost twenty centuries ago? The Spirit of the Christ child dwells within each of us and all around us today. Jesus Christ gave us this assurance when He said, "Lo, I am with you always." And we can find Him by following the star of Spirit within our individual consciousness and acting on its guidance.

The angel Gabriel appeared to Mary before the birth of Jesus and said, "Hail, thou that art highly favored, the Lord *is* with thee." This message was also meant for you and me; and as we accept it and act on its promise, we shall find ourselves being led out of the darkness into the light.

I bless you with my living word.
Peace be unto you.
The word of wisdom dwell in you richly.
The treasures of knowledge and understanding be consciously yours.
The spirit of power and might be upon you.
The fullness of abundant life satisfy you.
May you be strengthened with all might in the inner man.
The substance of Spirit be your abundant supply.
The joy of love crown your life.—SELECTED

Consecration of Thought

TO CONSECRATE is to set apart as holy or to devote to the service of God. Man's duty to God is to express Him just as perfectly as he can. To consecrate our thoughts to God is to devote them to His service by making our every thought further our perfect expression of joyous God life.

One can become so conscious of the Father's illumining presence that one will see all things with new understanding, and his every thought will take on the radiance and power of Spirit. "Be ye transformed by the renewing of your mind." This is putting on the Christ, receiving the joys of the new life in place of the disappointments and failures of the old.

There is one way in which we can consecrate our minds to God; that way is to make Him the director and organizer of our minds. In every organization or institution there is a recognized manager or director. Without such a person endowed with authority to command and direct, little would be accomplished. The first American government in which the States co-operated was based on the Articles of Confederation. This government failed because the Articles did not provide for an executive with power and authority to bind and hold together the States.

Man's mind is like an institution wherein work thousands of little thought people. These little people need an executive to direct and unite their forces if they are to accomplish their work efficiently. Man

alone cannot be their leader. He has neither the vision nor the ability to organize his thoughts and direct them in a perfect unity of purpose. There is but one power whose quiet words, "Peace, be still" instantly bring peace and harmony, where all was confusion and chaos; that power is God, and God works through the Christ within each man. One who acknowledges God as the leader and directing power of his mind abides in a security that comes in no other way; a security that comes only by knowing that one's principles are based on Truth.

How can we make God the head of all our thoughts? Simply by making every thought conform to our highest conception of Truth. If our thoughts are high, our actions will be high. This is true consecration. We sometimes associate the word consecrate with long-faced religion, uninteresting and unrewarded, but the word takes on a new meaning when we see a life of joyful service, beautiful in expression, the direct result of consecration to God. Consecration may be the work of a moment but also it must be the work of years of faithful practice if it is to be lasting and effective. Consecration is not a mere passive state of mind or a collection of good thoughts. Consecration is a living, vital thing, a step-by-step progress that each day brings one closer to God and results in a constantly increasing joy and peace.

As students of Truth we know that conditions in our lives are the outpicturing of our thoughts, but few of us investigate to find out just what mental pictures we are holding. No word is spoken, no deed is performed, without there being a thought that

caused it to manifest. Thought is the creative power. Look about you. Are the conditions in your home, your office, your school all that you desire? Are you satisfied? When you understand that these conditions are the direct outcome of your thinking, you will readily see the importance of learning to think constructively; thinking only that which is real and true. You can make your environment one of joy, health, and prosperity if you keep only those ideas in your mind.

Many persons spend hours each day for years in training their hands, voices, or feet to perform some task skillfully. Some learn to choose and speak words properly, but few make friends with the little spiritual beings that rush to and fro in their brains.

The prediction has been made that sometime men will broadcast their thoughts and understand the thoughts of others, as the radio now broadcasts and receives vibrations in the ether. This is but hinting at the power that man will use when he learns to master his thought and direct it into channels of consecrated service. Scientists say that man uses but one fifth of his brain power. Who can deny that within us lies the fulfillment of our highest dreams? The question is, how can we awaken and unite these mighty brain forces? Something higher than material means must be used. For years mankind has been burdened by false beliefs in death, unhappiness, disease, and poverty. There is but one sure way by which man can free himself from these negative race thoughts, and that way is by tuning in on God, Divine Mind. He can make this attunement by consecrating his mind to God, and by opening his con-

sciousness to divine ideas of life and perfection.

Make Christ the director of your mind, and through His power you can overcome every thought of limitation. The time is not far distant when man will realize the importance of choosing his thoughts as carefully as he now picks his associates.

Man must guard the door of his consciousness and decide for himself what thoughts he will admit and what thoughts he will keep out. Few persons have the courage and the perseverance to watch continually and to say to the undesirable thoughts that clamor for admittance, "You shall not enter." When thoughts of doubt or suspicion begin to steal into your mind, stand still and say: *"I do not suspect or doubt anybody or anything. I have spiritual understanding and I see all persons and all things as they exist in God-Mind, free and perfect."* Through Christ we have power to discriminate; through His wisdom all things are revealed to us in Truth. One must have a stout heart and a firm will to say continually to thoughts of poverty, evil, and disease: *"No entrance to you; my thoughts are consecrated to God. He reigns in my life, and you have no place in His presence."* Too often we are half asleep, and negative ideas creep in before we become aware of their presence. They come in many disguises, and we do not discover their true character until they have started their mischief.

Your thoughts are your most constant companions. To become acquainted with something that is so vital and important to your welfare is worth while. You should be willing to introspect your mental processes and to study your thoughts. Self-

examination will throw a great light on your environment and life. These little spiritual people need your Christ enlightenment.

Thoughts that are repeated form little grooves in the brain and become habits that will affect one's life. If these thoughts are error thoughts they will manifest in the body or affairs as some inharmony that sooner or later will become chronic. In a case of chronic inharmony we cannot always dissolve the manifestation simply by destroying the belief in it. We must go back into the very depths of the subconscious mind and dissolve the error thoughts that have settled there.

However, this is not so difficult as it may seem. Each error thought that is uprooted takes with it many similar ones, just as each thought of Truth brings with it other ideas of Truth. Who would not prefer thinking thoughts of love, peace, joy, health, and abundance to thinking negative thoughts? Positive thoughts bring health of body, peace of mind, and satisfaction of soul. When you see the appearance of disease, inharmony, or lack, know that it is not real, and affirm the truths of life, love, and Spirit substance. That which you recognize comes into manifestation for you.

No doubt you have noticed a little child, alone and apparently unobserved, smile as if amused at something within himself, or perhaps he frowned. This apparent pleasure or displeasure was caused by his constant mental playfellows, his thoughts.

One's thoughts affect and often determine one's disposition. This influence does not lessen but increases as the mind develops. At first, it may seem

difficult to separate yourself from your thoughts, because they are so very close to you, but they are not the real of you. Thoughts are changeable and destructible. Only that which is eternal is unchangeable and real. Declare your I AM. Learn to be always conscious of your oneness with God. You can do this by engaging frequently in meditation. Consecration of the mind is not attained by heedless determination but by quietly and faithfully letting God enter the mind and by accepting the wisdom of His direction.

Letting God live in us every moment is a glorious, joyous privilege. Who is unwilling to exchange his belief in disease and death for the knowledge of eternal life and joy in God; or his thoughts of unhappiness and inharmony for the spiritual satisfaction of the Christ life?

Mountains of fear and anxiety vanish before the light of Christ. The chaos and confusion of material appearances are seen with new understanding when the mind is consecrated to God. This transition is like the bringing of a great light into a darkened room. How quickly and easily things resume their natural proportions, things that had seemed so awe inspiring and insurmountable.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord."

"Now are my days divinely ordered and my nights are filled with peace; for I abide in Jehovah, and Jehovah abides in me. In Him I have eternal good."—Minola Maddy.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 6, 1955

UNITY SUBJECT—*"The Things That Are Above."*

INTERNATIONAL SUBJECT—*The Fellowship of Christian Love.*—Acts 2:42-47; Col. 3:12-16; I John 4:7, 8.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart.

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering;

13. Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye:

14. And above all these things *put on* love, which is the bond of perfectness.

15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God.

7. Beloved, let us love one another: for love is of God and every one that loveth is begotten of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

GOLDEN TEXT—*Beloved, if God so loved us, we also ought to love one another.*—I John 4:11.

SILENT PRAYER—*I practice each day expressing the Spirit of love and good will that is within me.*

The Christ Mind is established in the thought of God. Since the Christ Mind is the essence of the spiritual nature, it is expressed in compassion, kindness, meekness, forbearance, forgiveness, love, peace, thankfulness, constructiveness of every kind, wisdom, and joy. All that makes for upliftment of the mind, body, or soul can rightly be placed in this list, which forms the framework of Truth and to which the follower of the Christ adjusts himself. These qualities are acknowledged by all to be "the things that are above."

Higher things are reached by the mind only as the lower things are left behind. All who become aware of the indwelling Christ rise by reason of this awareness to a higher level of thought and feeling. To

rise is inevitable for those who faithfully seek the Christ, for knowledge of this kind implies exaltation of consciousness.

The only valid reason for raising ourselves to the Christ consciousness is to make our expression on the higher level conform to our heightened consciousness of inner truth. The only sign to indicate that we have arrived at Christ consciousness is familiarity on our part with the things that are above.

There can be no drifting with the current for those who aspire to the Christ consciousness. The mind and thoughts must be fixed on what we wish to realize and kept there until the thoughts have had time to shape themselves to the chosen mold. Future expression of the Christ is thus made easy.

To be of two minds on a certain subject means that one is in a state of indecision. To be of two minds violates the unity of the individual, for no one can at the same time be fully conscious of the Christ Spirit and of the flesh. To awake to the presence of the indwelling Christ is to die to the lower nature. From this time forward our task is to manifest the Christ life and to "leave the dead to bury their own dead."

Following the law of God with the mind and the law of sin with the flesh is a passing phase of experience in the one who aspires to obey the "law of the Spirit of life in Christ Jesus." As one strives to follow the law of God, he frees himself at last from all conflict, leaving himself in peace to follow his chosen way of thinking and living.

Like other laws, the law of the Spirit of life is rigid in its requirements. It tolerates no lapses from

obedience. The natural or flesh consciousness must be put away or divorced from thought and expression.

Putting off the old and putting on the new is more than changing one's thoughts of the moment. It is a wiping out of the old thoughts altogether, a dropping of them from mind as though they had never been and a new beginning with compassion, kindness, and other qualities that are to be our goals of achievement. These are to be "put on" through efforts at exercising or expressing them. They are to be worn as the habitual clothing of the mind. The peace of Christ, a state of complete detachment from self and complete devotion to the universal good, can be claimed and demonstrated by anyone who will make an effort to realize it. We let this peace rule our hearts instead of letting them become prey to anxiety and other destructive forms of negative thought.

The word of Christ, or true word, is the chief tool in the work of inner transformation. Thankfulness and joy are other helps. Thinking, speaking, and acting in the name or consciousness of the power of Jesus Christ are the mightiest aids of all and bring the surest rewards.

QUESTIONS

1. How is the Christ Mind made manifest in us?
2. How may we reach a higher level of thought and feeling?
3. What sign of the Christ consciousness in anyone is readily discernible?
4. What is violated when anyone is of two minds on a subject?
5. How is the peace of Christ realized?

Lesson 11, March 13, 1955

UNITY SUBJECT—*Living the Inner Life.*

INTERNATIONAL SUBJECT—*Prayer in the Christian's Life.*—Matt. 6:5-8; 7:7-11; *James* 5:13-16.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;

10. Or if he shall ask for a fish, will give him a serpent?

11. If ye then, being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

13. Is any among you suffering? let him pray. Is any cheerful? let him sing praise.

14. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

15. And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

16. Confess therefore your sins one to another and pray

one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

GOLDEN TEXT—*This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us.*—I John 5:14.

SILENT PRAYER—*We seek to know the indwelling Spirit of all good, and Jesus Christ, the perfect expression of this Spirit.*

Life has two focal points, an inner and an outer. Upon one of these the thoughts of the individual converge. One lives either in the thought and purpose of his own spirit, in which case his house is built on the rock of reality, or he centers his mind in what others think and regulates his conduct by appearances. In the latter case, he builds his house on the shifting sands of mass personality. Jesus, in His ministry, sought to show His apostles the importance of focusing life on the inner center.

To do right for right's sake, because we wish to be in the right and not merely to be seen doing right, is the proper approach to life. To do good to others, because in Spirit we know that we are one with all others and that in helping them we help ourselves, is the right attitude for doing good. We should never publish abroad our charities or our efforts to do good in order to receive credit for them.

Prayer is one of the strongest rays that converge toward the true center of our being, the indwelling Spirit. Paul discerned that the purpose of prayer is to strengthen oneself through His Spirit in the inner man. Jesus' instruction was to pray to the Father in "thine inner chamber." The "inner chamber" is the

life of thought and feeling that each lives to himself, guarding it as one guards an important secret.

We have not yet learned to express perfectly our true nature. We know ourselves as we cannot make ourselves known to others. We desire to make ourselves thus known, and our efforts toward self-expression tend to focus our thought on what others think of us rather than on what we ourselves are in our own hearts. Jesus warned His followers against doing things for the sake of show, as actors in a theater are accustomed to doing. Even prayer, the most intimate act of the mind, may be made to an audience rather than to the Creator.

Hypocrites prompted the disapproval of Jesus for the reason that pretense, once it has fastened its grip on the heart, is the most difficult of all obsessions to dislodge. The Greeks used the word hypocrite to designate an actor in the theater. The language of our time furnishes a strong description of conduct centered in appearances in the phrase, "playing to the galleries." Cheap applause can never satisfy the one whose mind is centered in Truth.

Fasting clarifies the mental perceptions, and it is for this purpose that it should be undertaken. The one who fasts receives his reward in quickened perceptions and more alert thinking, not in public recognition of his abstinence.

The physical eye allows light to be transmitted to the optic nerve, and by these rays of light we see the world about us. If the eye is clear and strong and the vision perfect, or "single," the messages it transmits to the brain are true. If the eye is astigmatic or has a cataract, the light is deflected, and the image

is thrown out of focus or shut off so that either the impression conveyed to the brain is a distorted one, or nothing at all is conveyed. Likewise, if the eye of the mind squints through bias or prejudice or focuses unevenly, seeing now good, now evil conditions, the whole man is in the darkness of ignorance. From this he will escape only as he gets his mental eyes open to see the perfection of God's world.

Loyalty is not a trait that can be successfully divided. One may be loyal to two friends who are unfriendly to each other, but no one can be loyal to both good and evil, because these are opposite ideas. "Ye cannot serve God and mammon." One cannot be both spiritual minded and material minded, for the two are on different levels. Yet people constantly try to be a little of both, as occasion seems to demand. The sooner it is realized that no one can go both up and down at the same time, the better it will be for the progress of the race. Unless the character has a keynote, there is no fundamental harmony in the life.

QUESTIONS

1. What two focal points has life, and to which one should we hold?
2. Why should we do right?
3. What is the "inner chamber" of prayer?
4. Is hypocrisy always easily recognized?
5. What is gained by fasting?
6. What is meant by the eye being "single"?

Lesson 12, March 20, 1955

UNITY SUBJECT—*How to Live the Christ Life.*

INTERNATIONAL SUBJECT—*The Life of the New Man.*—Eph. 5:1-21.

1. Be ye therefore imitators of God, as beloved children.

2. And walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

3. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints;

4. Nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.

5. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and God.

6. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.

7. Be not ye therefore partakers with them;

8. For ye were once darkness, but are now light in the Lord: walk as children of light.

9. (For the fruit of the light is in all goodness and righteousness and truth).

10. Proving what is well-pleasing unto the Lord;

11. And have no fellowship with the unfruitful works of darkness, but rather even reprove them:

12. For the things which are done by them in secret it is a shame even to speak of.

13. But all things when they are reproved are made manifest by the light: for everything that is made manifest is light.

14. Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15. Look therefore carefully how ye walk, not as unwise, but as wise;

16. Redeeming the time, because the days are evil.

17. Wherefore be ye not foolish, but understand what the will of the Lord is.

18. And be not drunken with wine, wherein is riot, but be filled with the Spirit;

19. Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

21. Subjecting yourselves one to another in the fear of Christ.

GOLDEN TEXT—*As he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.* —I Pet. 1:15, 16.

SILENT PRAYER—*I take thought to express only what is true.*

If we are to recognize Truth at all times, a certain degree of discrimination or enlightened judgment is required. Truth is often successfully counterfeited. "Empty words" are words that are spoken with the intent to imply the truth when, in actuality, they are untrue, deceitful, or misleading. In living the Christ life, we do not believe all that we hear. We learn to recognize the ring of sincerity and truthfulness about things we hear and to remain unresponsive to deceit in whatever form it appears. "Let no man deceive you with empty words."

If we allow ourselves to be deceived into thinking that falsehood is the truth, we act according to our faith and become disobedient in the sense that we do not discern truth from falsehood. Divine law endows us with understanding, and we are to use it in our daily lives. To live intelligently and reasonably requires the use of our understanding of Truth.

Goodness, righteousness, and Truth are the outcome of an understanding of divine law, an understanding keen enough to follow the highest that it can discern. No one who really understands goodness can be unduly tempted by evil. Understanding is a mighty safeguard against the works of darkness in every form.

The Christ life is not an aimless matter. "Look therefore carefully how ye walk, not as unwise, but as wise." This means taking thought to act constructively, to live constructively, fully, fearlessly, and reverently. The foolish person does not understand what the will of God is, but the inner wisdom discerns it. We do not have to be in the dark as to what divine will is with respect to any question. Whatever is good, right, and true is in line with divine will, and by extending these qualities in our minds we make contact with divine will in ourselves.

The story of Jesus is the story of a disciplined will. Jesus could say, "My meat is to do the will of him that sent me, and to accomplish his work." The necessity of disciplining the mind is very real and urgent. We train domestic animals and harness the forces of nature, yet miss the perfection that we might realize by aligning our will with the will of God. No one can approach perfection until he disciplines his mind and takes control of his thoughts. He cannot be truly religious before his mind is put in order and his ideas harmonized with divine ideas.

The perfect society, the ideal civilization, the kingdom of God on earth awaits the adoption of the ideal of discipline by men and women. We are so accustomed to thinking of Jesus as doing the

works of God, speaking the words of God, and expressing divine nature in general that we take all this for granted as an expression of His natural bent. We overlook the truth that He had disciplined His will until He could say in His greatest crisis, "Not my will, but thine, be done." It is the result of faithful following of the divine ideal. We gain the end for which we came into life by striving for this ideal.

In the degree that we discipline our will we are enabled to subject ourselves "one to another in the fear of Christ." How far anyone can subject himself to the will of another without losing his own freedom of will is a question that has troubled many. Only those who are in Christ can do this without fear or misgiving, for they know that true freedom is found in complete control of their own will.

QUESTIONS

1. What are "empty words"?
2. What is the "light" by which we are to walk?
3. How do we come to possess goodness and righteousness and Truth?
4. How can we tell what divine will is in any given matter?
5. What has mental discipline to do with establishing the kingdom of God on earth?
6. Who can subject himself to the will of another without losing his free will?

Lesson 13, March 27, 1955

UNITY SUBJECT—*Practicing the Christ Principle.*

INTERNATIONAL SUBJECT—*The Christian and the Social Order.*—Matt. 5:13-16; Rom. 13:8-10; I Pet. 4:12-16.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

8. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

12. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you.

13. But insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

14. If ye are reproached for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth upon you.

15. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:

16. But if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

GOLDEN TEXT—*Be not overcome of evil, but overcome evil with good.*—Rom. 12:21.

SILENT PRAYER—*I seek always to express the Spirit of love and good will within me.*

Love is without hypocrisy when it is the dominant spirit that rises to meet others, without respect to persons. The Christ love embraces the whole person within its scope, letting the self drop entirely from sight. Among those of like interests, outer harmony is to be expected. But a condition of inner harmony extends the radius of peace and good will to cover the entire range of human relations.

The one whose life is "hid with Christ" is the active one. Sloth has no place in spiritual service. Enthusiasm, diligence, and service to the utmost of one's ability quicken the mind and make it susceptible to the Spirit of power. Hope lightens the load by relieving the mind of foreboding thoughts and providing it with eager anticipation of good to come. Steadfastness in prayer is an expression of the faith that will not acknowledge defeat but that continues to cherish the law until the blessing comes.

The practice of generosity prepares the mind and body of man for living sacrifice by training the mind to share its good and the body to obey the mind.

He who can bless those who curse him possesses the Christ Spirit in undeniable form. "By their fruits ye shall know them." Blessing is the ripened fruit of the Christ love and understanding.

The ability to enter into the interests of others is one of the signs of self-dominion. He who rejoices in the joy of others and comforts and relieves the victims of negation enters into the universal life consciousness and knows narrowness no more. To keep an even tenor of mind in his social relations—"the same mind one with another"—is easy for him, and he knows the humility that is part of true greatness.

The constructive tenor of thought removes temptation and self-conceit and puts beyond our consideration the question of paying back another in his own coin. The Christ-conscious man pays back in the true coin of the realm of good. In so far as his relations with others depend on his own reaction, he lives at peace with all men.

Personal consciousness makes man quick to resent affronts and indignities and to uphold his "rights" even at the cost of his own life. To abide in the Christ consciousness, he must learn to rise completely above resentment. Merely to refrain from open retaliation, meanwhile holding in mind the thought that "something will happen" to the offending person, is to return to personal consciousness with disastrous results. To overcome effectively, we return active good for active evil, feeding with the living bread of true thought the enemy who hungers for peace of mind, tendering him silently the living water of Truth, accompanied by the grace of complete forgiveness. Thus, a person overcomes the effects of evil inflicted on him by others while arousing in himself a zeal for faithfulness to the principles of All-Good and the love of Truth underlying all life, which is the fulfilling of divine law.

QUESTIONS

1. Are love and hypocrisy compatible?
2. Are enthusiasm, diligence, and service characteristic of the Christ Spirit?
3. Of what is the ability to enter into the interests of others a sign?
4. How do we serve God most truly?
5. "By their fruits ye shall know them." Explain how this saying is illustrated by today's lesson.

Silent UNITY

I will sing a new song of wisdom unto the Lord, and I rejoice in the light of divine understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

My Help Cometh from Jehovah

IT IS WITH GREAT joy and gratitude that I renew my subscription to UNITY magazine, for I depend on it to keep my thoughts firmly centered on God, my loving Father.

I get great help from your magazine and read the articles over and over during the month until the new issue arrives. It is surely a great source of inspiration and help. May God's blessing ever be with you, for it is a great blessing to all who get in touch with your work.—*L.I., Canal Zone.*

IT GIVES ME GREAT pleasure to renew UNITY magazine.

Through the years this priceless and precious magazine has been a source of comfort and cheer and I eagerly anticipate each new issue.

The covers are beautiful beyond words to express and so are the ideas, the truths expressed between the beautiful covers. Many thanks, and God bless you.—*Mrs. M.G.H., Massachusetts.*

I WISH TO THANK you sincerely for the gift of UNITY,

which has come to me for so long. The messages and ideas which it proclaims have been both uplifting and inspiring. These little books I pass around to many friends and I know they have been a means of great spiritual help to those in trouble and in need. May your message and your work continue to be blessed.—*M.E.W., England.*

I AM SO GRATEFUL for the blessing of having UNITY magazine in my home. It is just like a refreshing shower! My Sunday-school lessons have been greatly enriched by having the Unity explanations also. —*Mrs. L.B.B., New York.*

Father, I Thank Thee

A FEW WEEKS AGO I contacted you by phone early in the morning, because I felt that you could help me, desperate as I was.

I told you that my mind was confused and that I was under a doctor's care. I asked you to pray for me, which you said you would do.

A few days later I received from you a warm letter and some literature pertaining to my state of mind. You inclosed a little prayer, an affirmation which I repeated several times during the day and night.

I stopped seeing the doctor, enrolled in a Unity Truth course, and almost immediately began to feel and think much better. When I prayed I felt that you were praying with me and I was not alone. I have made a regular practice of prayer and my study of Truth has helped me immensely. By now there is a

vast improvement and I wonder if I am that same desperate person who called you only a few weeks ago.

I feel that you have helped me so much through prayer that I am now set right. I don't know how to thank you or how I will ever be able to show my appreciation. I cannot tell you how glad I am to be alive when only a few short weeks ago I had become so despondent. Faithful prayer has caused this wonderful change! Thank you again, very much.—*Mrs. M.H.S., New York.*

THANK YOU FOR YOUR nice letter. I needed it and have read it many times; also the pamphlet and the printed message of peace which gave me so much joy and relief.

Yes, my dear friends, my days have become more and more blessed and peaceful, for I have become more and more blessed and peaceful. I have been released from the place where there seemed to be so much unpleasantness, and now am finding more quiet and peace, consideration, kindness, and appreciation for my efforts put forth.

Your prayers have helped me so very much, for I have felt relief from a depressed and unhappy state. Then, too, a new position was offered to me where I am finding more good unfolding every day. Truly, when we look unto the Lord we are lifted up. It is my wish to express all the good qualities of God's man, and I do try to do so.

Words cannot adequately express my gratitude for your wonderful help. May God amply bless your wonderful works.—*N.K.E., California.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1322 Broadway

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 7429 Canoga
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4034 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 1423 W 68; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 4553 North ave
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 846 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Taft—Della Shutts, 631 North
Van Nuys—Vera Stenen, 5745 Woodman; Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Sante Fe
Walnut Creek—Marie Giles, 1756 Lacassie lane
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
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DELAWARE

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DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Anna Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Meyers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Dan Gunderson, 421 E Park
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 412 NE 22
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, Hotel Byers
Peoria—Eva Conover, Woman's club, 301 N Madison
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

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Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 526 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, 400 S Jackson
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club
St Clair Shores—Eve Edeen, 23462 Jefferson

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

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Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

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Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
Livingston—Mary Wessel, 118 E Callender

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Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

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Hackensack—Eleanor Drew, Woman's club
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Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 85 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

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Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Etta Martin, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Memphis—Hassell Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockerfeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North;

Emma Terrien, 634 W Wisconsin
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

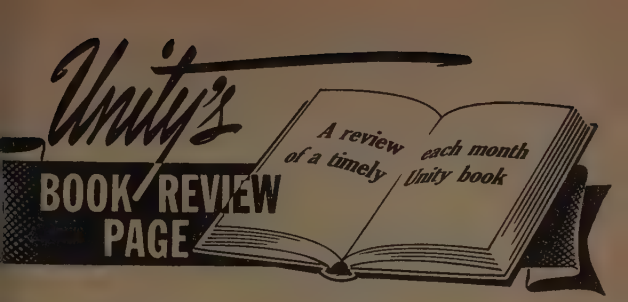
FRANCE

Paris—Gabrielle Nahas, 93 Rue Truffant

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Whatsoever Ye Shall Ask

By Zelia M. Walters

This was the first collection of Doctor Houston stories published in book form. Although the character represented by Doctor Houston is a Truth teacher who must remain anonymous, the stories are well known to readers to *Weekly Unity*. They appear often in that periodical, and those included in *Whatsoever Ye Shall Ask* were selected from a group previously published.

Mrs. Walters combines a gift for writing entertaining narration with a deep understanding of the way to apply Truth principles to any and every situation in life. Her down-to-earth accounts of physical healings, of desirable employment obtained, and of adjustments brought about in human relations make the book especially suitable for one who has not been introduced to Truth.

The stories in *Whatsoever Ye shall Ask* cover a wide variety of human needs and experiences. The book's message might be summed up in the assurance that no call for the Father's help goes unanswered. If you ask, you shall, indeed, receive.

(*Whatsoever Ye Shall Ask* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
	You and Your Child	*French, English*	1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00

Greeting Booklets

Be at Peace	.10	Land Is Bright, The	.10
Daily Resurrections	.10	Preparation for Easter	.10
Easter (new)	.10	Recipes for Living	.10
For Thy Benediction	.10	Sanctuary	.10
Gift of Immortality, The	.10	Stream of Life, The	.10
Great Helper, The	.10	This Is Your Easter	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

"The Kite That Never Flew"

The kite was certainly made to fly, and it was a beautiful kite. Jerry Russell had made it himself, spending many hours fashioning it with loving hands. This story in the March *Wee Wisdom* begins with Jerry's hurrying home from school on the first good day for kiteflying, eager to try out his new kite. But the surprise that awaits him at home changes his plans entirely.

Boys and girls will enjoy reading about Jerry Russell and "The Kite That Never Flew," by Mildred Huff, in the March issue of *Wee Wisdom.*

Also of special interest in this issue is the story "José Was Smart," by Bula Hahn. José is a ten-year-old boy who lives in Juárez, Mexico, and who spends his summers at work polishing cars in a parking lot for the tourists who come to Juárez.

Wee Wisdom, with its many regular entertaining and character-building features, is an especially nice Easter gift for boys and girls up to thirteen years of age. A year's subscription includes twelve monthly issues and is priced at $2.

Jimmy Nelson Story a Feature in YOU

Young people and adults as well will enjoy the article entitled, "Get Outside Yourself," by Dena Reed, which appears in this month's issue of *You* magazine. In this article the author tells interesting facts about Jimmy Nelson, the popular ventriloquist, whom you have probably seen on television. Included are pictures of characters Danny O'Day; Humphrey Higsby; Farfel, the dog; as well as Jimmy himself,

the young man who has made it his business to get outside himself.

Of course, the March issue includes all the other regular features that are so helpful to teen-agers. *You* arrives monthly and is priced at $1 a year.

Unity School Announces Schedule for Year

Here are the dates that Unity School is announcing for the various activities for 1955:

Lenten Retreat—April 2 to 9.

April Term of Training School—April 18 to May 13.

May Term of Training School—May 23 to June 17.

Youth of Unity Conference—July 2 to 7 (for ages 15 to 21).

Young Adults' Retreat—July 9 to 14 (for ages 21 through 30).

Vacation Retreat—July 16 to 23.

August Term of Training School—August 1 to 26.

Vegetarian Convention—August 27 to September 3.

September Term of Training School—September 5 to 30.

Fall Retreat—October 8 to 15.

Harvest Retreat—October 22 to 29.

Make your plans to attend one or more of these events this year. Reservations for the Lenten Retreat should be addressed to the Director of the Lenten Retreat, and for the April term of the Training School to the Registrar of the Training School. Both should be mailed as soon as possible to Unity headquarters at Lee's Summit, Missouri.

Coming Next Month in UNITY

Elizabeth Sand Turner, the author of Unity's recently published Old Testament textbook *Let There Be Light,* has written a special Easter article for the April issue of UNITY entitled, "Are You a Witness to Resurrection?"

"The purpose of Jesus' life and teaching," Mrs. Turner writes, "was to tell all men how they might be resurrected and lifted from all types of limitation to health, plenty, and joy."

"How shall the great work, started by Jesus Christ, be carried on today for the benefit of mankind?" she asks. The article is dedicated to the idea that we, as well as the apostles, can be witnesses to resurrection and experience a resurgence of life. "You and I must decide whether we will be witnesses to the changing outer realm of facts

or to the unchanging inner realm of eternal Truth," says the author. "By every earnest prayer affirming His goodness," she tells us, "by every word of Truth spoken, by every kindly act performed in His name, we can be witnesses to resurrection. At this Easter season may we joyously witness the Christ Spirit, which lifts us to wholeness of mind, body, and affairs. May we remember the promise of Jesus, 'I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.' "

"Are You a Witness to Resurrection?" is sure to give you unusual and special inspiration for Easter.

"Does It Have God's Approval?"

Of special interest in the March issue of *Good Business* is the article "Does It Have God's Approval?" by Ingram See. A man named Tom Spradling adopted the question, "Does it have God's approval?" as a criterion for his business career. And this question has proved to be a valuable asset for him, as he now owns a successful factory that produces seat covers and tops for convertibles.

You will find special inspiration in reading Mr. Spradling's full story as well as all the other excellent features that *Good Business* offers each month. This helpful magazine comes monthly and is priced at $1 a year.

Charles Fillmore's Voice on Record

In selecting Easter remembrances for your dear ones, remember that a record of The Lord's Prayer, spoken by Charles Fillmore, beloved cofounder of Unity, is available. Five weekday mornings at 11 o'clock this record, with its lovely organ-music background, is broadcasted through the Unity offices. This short devotional period gives much inspiration to the Unity workers and helps them go about their work with renewed consecration and devotion.

Because Unity finds it so helpful, we believe that you and your friends will enjoy having the record for use in your own home for devotional periods. Possibly you may wish to join in your own home with the workers at Unity headquarters as they meditate.

On the reverse side of this record is the organ solo "God Bless You, Everyone," composed by Carl Frangkiser, which is used as the theme

music of the "Unity Viewpoint" radio broadcasts. The Lord's Prayer record plays at 78 r.p.m., is made of unbreakable Vinylite plastic in the standard 10-inch size, and is priced at $1.50. Be sure to include several in your order for Unity literature for Easter.

Helps to Prepare Talk on Spring

A Unity friend in Canada writes: "I would like to tell you how *Weekly Unity* helped me to prepare a talk on spring. A friend had given me quite a large bundle of the magazines, and soon after that the committee in charge of the monthly women's auxiliary of our local church asked me to prepare a paper on spring.

"I got most of my material from spring issues of your wonderful magazine, and I was truly inspired and uplifted by the many articles I read. I prayed that God would make me a channel for His love, and I read the paper I prepared so calmly and expressively that everyone was pleased. I had many compliments on the content and delivery of the talk. All glory really belongs to the Unity workers and publishers; I thank you and God for all the knowledge and understanding that come from reading your literature and incorporating it into my daily life. Thank you all, and God bless the work you are doing."

You may have *Weekly Unity's* help in your own life for only $1 a year.

Spanish Daily Word *Now Available*

Beginning with the March issue, *Daily Word* is available in the Spanish language, entitled *La Palabra Diaria.* This is the latest addition to the list of foreign translations of Daily Word. In addition to English and Spanish, the magazine is now published in German, Swedish, Portuguese, Finnish, and French.

La Palabra Diaria is priced at $1 a year, and orders for it should be sent to Unity headquarters at Lee's Summit.

A Request to You

If your letter to Unity includes a prayer request or a report to Silent Unity, will you please write that request on a separate sheet of paper? In this way, two departments can handle your letter at the same time and you will receive our reply sooner. Thank you in advance for your help.

"I WONDER HOW I EVER GOT ALONG WITHOUT IT"

"I can't think of a happier way to start a new month," writes a Unity friend from California, "than to renew my subscription for *Daily Word*. I read it on getting out of bed in the morning so that I can greet the day with a smile. *Daily Word* has been such a wonderful help in my daily living that I wonder how I ever got along without it."

Like this *Daily Word* reader, you, too, have probably found that the most practical ideas are those that help you to live happily one day at a time. *Daily Word,* Unity's monthly magazine of daily meditations, gives you such help. Its short, practical lessons and its compact, handy size make it readily available whenever you need it. *Daily Word* is an excellent supplement to your UNITY reading, and it also makes an especially inspiring gift for your friends.

Like your UNITY magazine, *Daily Word* is priced at $1 a year for twelve issues. If you are not familiar with this convenient inspirational magazine, why not order your subscription today? And if you have friends who you think would appreciate *Daily Word's* practical help, order subscriptions for them as well.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

CHILDREN'S BOOKS FOR EASTER

For Younger Children

Barky and His Friends Crybaby Kangaroo
Barky's New Home (new)

Three read-aloud books of rhymed-prose stories by Georgia Tucker Smith. Charming animal drawings and bright, full-color covers. $1 each.

Thank You, God

A children's book on prayer by Bill and Bernard Martin. Full-color illustrations. $1.

For Older Children

Jet's Adventures Jet's Choice
Jet and the New Country

Three books of pioneer stories about Jet Stockwell and his family as they journey across country in a covered wagon and make a new home in the West. By Bula Hahn. Illustrated with pen-and-ink drawings; bound in red. $1 each.

Adventures of the Seven Spartans

Fourteen fascinating *Wee Wisdom* stories of how the members of the Spartan Club live up to their ideals of courage. By Lawrent Lee. Bound in green, $1.

Teach Me to Pray

Thirty stories and prayers for children—a page for each day of the month. By Bill and Bernard Martin. Beautifully illustrated in full color. $1.

UNITY SCHOOL OF CHRISTIANITY

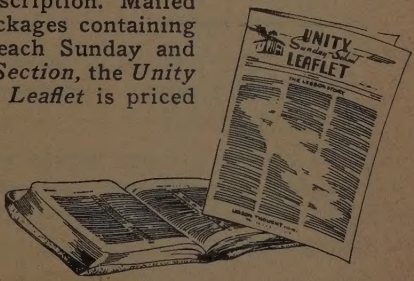
LEE'S SUMMIT, MISSOURI

Light the Way for Others

Do you know of the help that the *Unity Sunday-School Leaflet* offers? Each week this four-page *Leaflet* gives Unity's interpretation of the International Sunday School Lessons for use by teachers of any church Sunday school, by parents, and by boys and girls from the sixth grade through high school.

In the March 27 *Leaflet* one part of "What the Lesson Teaches" is entitled "Be a Lamplighter." Comparing the work of the lamplighter of Grandmother's day to opportunities we have to light the world today, this story urges us to let God's light shine through us and to help ourselves and others to walk safely through even the darkest experiences. Other regular features of each *Leaflet* are: the International Subject and actual Bible text; "The Lesson Story"; "Questions about the Lesson"; and a "Frank and Frankie" story of how a boy and girl apply the lesson.

Young people and adults in many church denominations find the *Leaflet* helpful to give their regular lesson deeper meaning. You can help light the way for others by sharing the *Leaflet* with them, either through your own class lessons or by sending a subscription. Mailed monthly in packages containing a *Leaflet* for each Sunday and one *Teachers' Section*, the *Unity Sunday-School Leaflet* is priced at $1 a year.



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"Double His Previous Wages . . ."

A Prosperity Bank user writes: "My husband and I used the Bank drill, and our savings are inclosed as a love offering. Truly the Bank drill has brought us prosperity. Last month we found a comfortable house to rent, and my husband found the sort of work he likes with double his previous wages. Our baby girl is strong, healthy, and happy, so we have much to be thankful for. We have asked and we have received. God hears and answers our prayers."

Following the Bank drill can help you, too. Order your Bank and send UNITY to three of your friends, using the coupon below. Save for seven weeks to pay for the subscriptions, following the instructions you receive, and see the prosperity laws work to bring more good into your life.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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HAVE YOU ORDERED YOUR EASTER GREETING BOOKLETS?

Easter is April 10; and if you have not yet ordered your Easter Greeting Booklets, you should do so at once to have them soon enough to mail to your friends before Easter.

Unity's new greeting booklet is entitled simply, *Easter*, with the words, "The gift of Easter is the gift of life," printed across its cover of lovely Easter lilies on a sky-blue background. Its contents include short, uplifting articles by Lowell Fillmore, William A. Clough, Clara Palmer, and others; several inspirational poems; a one-page lesson; and quotations from the Bible Easter story. This new booklet and the others included in Unity's special Easter assortment are sure to give your friends lasting inspiration and help.

UNITY'S EASTER GREETING BOOKLET ASSORTMENT

Easter (new)	*The Land Is Bright*
Be at Peace	*Preparation for Easter*
Daily Resurrections	*Recipes for Living*
For Thy Benediction	*Sanctuary*
The Gift of Immortality	*The Stream of Life*
The Great Helper	*This Is Your Easter*

Complete with special mailing envelopes, these Unity Easter Greeting Booklets will carry your greetings to your friends. Price, 10 cents each, twelve for $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"Be Still, and Know"

Annie Miller

How do I know? By the stars of the night.
They speak from their ageless, unvarying course.
They tell of His wisdom, His love, and His might,
Which called them all forth from their nebulous
source.

How do I know? After winter comes spring.
Though plants die in autumn, their sleep is not
long.
So quiet and dreamless as winter winds sing,
They stir and awake at the first robin's song.

How do I know? By the tides of the ocean.
They follow the ancient, immutable law
That was given by Him who set them in motion;
We gaze and are lost in wonder and awe.

How do I know? The growing plant seeks
The light of the sun for both leaf and seed pod,
And within me a whisper, a voice softly speaks,
"Be still, and know that I am God."